The CHRISTIAN CENTURY

A Journal of Religion

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Should Missionaries Proselyte?

By Henry T. Hodgkin

PROHIBITION

A Washed-Out Issue

An Editorial

I Saw Hitler!

By Everett R. Clinchy

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The CHRISTIAN CENTURY

September 21, 1932

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Contents

Editorial
- Editorial Paragraphs 1123
- A Washed-Out Issue 1126
- Implacable Gandhi 1128

Quintus Quiz: St. Tertius 1129

Verse
- To the God of Deliverances, by Amos N. Wilder. 1130
- Sunset, by Georgia Harkness 1130
- Gold Star Mother, by E. W. Frothingham 1133

Contributed Articles
- I Saw Hitler, Too, by Everett R. Clinchy 1131
- Professor Macintosh's Argument, by Charles Clayton Morrison 1134
- Should Missionaries Proselyte? by Henry T. Hodgkin 1137

Books
- Has Science Discovered God? edited by Edward H. Cotton. Reviewed by Edward T. Ramsdell 1139
- Books in Brief 1139

Correspondence 1140

News of the Christian World
- Correspondence from New York 1142
- Correspondence from Japan 1142
- Correspondence from Atlanta 1144
- British Table Talk 1145
- Correspondence from India 1146
- Special Staff Correspondence from the South 1147

The New Films 1150

Books Received 1150

The Office Notebook

As was to have been expected, the exposition of Mahatma Gandhi's opposition to the making of converts by Christian missionaries, which his intimate friend, C. F. Andrews, contributed to a June issue of The Christian Century, has drawn replies from all parts of the world. These, while marked in every case by the deepest respect for Mr. Gandhi's personality and views, in most instances take complete exception to his position at this point.

The Notebook would have been happy if it had been possible to fill an issue with these articles, for in the aggregate they constitute a valuable cross-section of current missionary thinking. But since this is out of the question, it is glad that the selection of one to make reply has fallen on Dr. Hodgkin. Few men know the missionary enterprise more intimately, and few are better fitted by temperament to understand the great Indian leader. As a leader among the Quakers of England during the days when many of them were rendering their testimony to the insanity of war, as a medical missionary in a remote part of China, as an executive of the body which seeks to coordinate all Protestant work in China, and now as director of the school for graduate religious study which the Friends have established in this country, Dr. Hodgkin writes out of an experience as unmatched as it is varied.

Appreciation is reaching the Notebook for the wide-ranging sort of special correspondence supplied by Dr. Alva W. Taylor. Dr. Taylor, from his vantage point on the faculty of Vanderbilt university, is not confining his observations to local events, but is giving an interpretation of the movements that are being felt throughout the whole south.

Dr. Taylor asks that a correction be made covering one item in a previous instalment of his correspondence. The publishing house of the Southern Methodist church did not pass its dividends to the retired preachers' fund this year; it was the book concern of the Methodist Episcopal church that was forced to take this step. The Southern Methodist house was able to appropriate $60,000 to its church's sustenance fund.

A reader sends in a newspaper article by Roger W. Babson which begins with these words: "In olden times people were terribly frightened when there was an eclipse of the sun because they were afraid that the sun would never shine again. Today there is no such fear because people know the sun will shine again. The general knowledge of economics today is in the same stage that the general knowledge of astronomy was 300 years ago. If the people today had the same faith in business leaders that they have in astronomers, prosperity would return very quickly." Well, Mr. Babson, why haven't they?

Contributors to This Issue

EVERETT R. CLINCHY, secretary of the National Conference on Good Will between Christians and Jews, New York City. Mr. Clinchy's article, "I Saw Lenin," appeared in last week's issue of The Christian Century.

HENRY T. HODGKIN, director of the Pendle Hill school, near Haverford, Pa.; former secretary of the National Christian council of China; author, "China in the Family of Nations," etc.

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XUM

The Christian Century

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EDITORIAL

Missionaries and Passports

WHAT will the missionary societies do about providing passports for their missionaries? In his article in The Christian Century last week, "Can Christians Obtain Passports?" Stanley I. Stuber made unmistakably clear the conditions which now attach to the granting of a passport by the United States government. The applicant for a passport must take the oath of allegiance to the government; that oath, as now interpreted by the supreme court, involves the taker in a blanket promise to support the government in any war which congress may declare. True, the state department has made it possible for citizens who object to handing over their consciences to congress in this fashion to obtain passports. But this involves specific raising of the question in each case. On what basis, in the light of this situation, are missionaries going abroad? Are they, by taking the oath under its present interpretation, acquiescing in the supreme court's dictum that when congress votes war it is, for the loyal citizen, the voice of God? Are the missionary societies ready to send abroad missionaries who can thus accept the control of conscience by the state? The Macintosh decision posts this question at the gangplank of every outgoing steamer, and while it stands there the missionary societies owe it to their constituents to let them know how they are answering it.

Germany in the Hands Of a Dictator

POLITICAL prophecy is hazardous business, as any comparison of the situation which has developed in Germany with the forecasts of the past two or three years will show. Yet that same comparison will show that while the prophets may be mistaken in the details of their predictions, many of them can see the general course which events will take. For a long time the prophets have been foretelling a dictatorship for Germany. Whether it would be fascist or communist, they were not sure; the weight of opinion held that it would probably start as a fascist and end as a communist regime. As to this, the prophets are now demonstrated wrong. But as to the dictatorship itself, they are proved right. The act of Chancellor von Papen in dissolving the newly elected reichstag after obtaining only 24 votes of confidence from the 550 members present, establishes a dictatorship as complete as any in Europe. It is a dictatorship, however, neither fascist nor communist, but junker. It is seizure of power by a little group of Germany's old Prussian militarists, without any vestige of popular support other than that of the president, von Hindenburg. The fate of such a gamble depends largely on the extent to which von Papen and his associates can control the army, the Prussian police and the reactionary veterans' organization—the Steel Helmets. Already the junkers have proved themselves more audacious than Hitler, and by that have considerably reduced the appeal of that adventurer to the nation's younger citizens. Whether they can hold on in the face of a necessary resort to forcible suppression of revolts has still to be proved. At any rate, Germany's adventure with democracy is probably at an end for some time to come. Once a dictatorship has been established, it is hard for anything but some other form of dictatorship to overthrow it.

Justice for the Landlords

WHEN the legislature of Illinois met in special session on September 7 to devise means for dealing with next winter's unemployment problem, it was confronted with a report from the state's emergency relief commission showing a need for $36,673,000 between now and next March. This was presented as a minimum requirement, and as an addition to all other funds that might be made available. If the newspapers are to be trusted, the legislators were "stunned" by the figures. And so far as prog-

ress toward providing $36,000,000 is concerned, they seem to have remained in that condition. But legislators, and the public at large, need to study reports like this with a new sobriety. If figures such as these seem large, it should be realized that they are on a basis of providing less than $24 per month per family. And they contain not a cent to be applied toward the payment of rents! That item, in particular, deserves attention. It means that, so far as organized relief is concerned, the landlords are to be left among the victims of the crash. Food, clothing and shelter —these are the three indispensables of relief. But this Illinois program for the coming winter involves pushing the providing of shelter off on the house-owners who happen to be unlucky enough to have families of the unemployed among their tenants. Frequently these landlords are people without financial reserves. Seldom are they the ruthless skinflints of the old-time melodramas. In thousands of cases, they have permitted the unfortunate to go on occupying their quarters until the landlords' own ruin was at hand. Relief planned and distributed without providing shelter is both inadequate and unjust. Relief budgets for the coming winter should be as fair to the landlords as they are to the grocers and the dry goods merchants. And if that involves the "stunning" of the whole community with the resultant figures, that may not be a calamity. A good many people have still to realize what the extent of this catastrophe is.

Maine Goes Democratic

THERE was nothing forced about the smile which Governor Roosevelt turned on the photographers as he left Albany on the night of September 12 to start the campaign trip that is to carry him to the Pacific coast. For word had reached him that the Maine state elections, held that day, had resulted in a triumph for the democratic party. True, the margin was small, but the democrats would have been ready to accept a mere reduction of the Hoover majority of 97,000 rolled up in 1928 as a favorable omen. Practically no forecasts, except those made for partisan purposes, envisaged an actual democratic victory. The republican campaign in Maine is said to have been confused and handicapped by the fact that the nominees were running on a dry platform, adopted in advance of the national convention and the Hoover acceptance speech. It certainly cannot have helped the candidates any to have been involved in such divided counsels. But the principal deduction to be made from the vote, if any generalization is justified, would seem to be that, with only seven more weeks of campaigning ahead, there is still a widespread desire to punish the administration party for the difficulties of the past three years. In a way, a more important event than the Maine vote was the action of authorities in the city of Lewiston in striking from the poll lists the names of nearly a thousand citizens who have received unemployment relief. To do this, appeal had to be made to laws that have been a dead letter for years. It is reported, however, that many states still have such laws, debarring so-called paupers from the polls, and that they may be invoked elsewhere. No more effective means of promoting bolshevism could be devised! If those who have been made the victims of an unjust social order are deprived of the privilege of registering their protest at the polls, what line of action is left to them but resort to violence?

Methodists Become More Ritualistic

ABOUT the year 1870, when a psalter was published for responsive reading in Methodist churches, there was comment to the effect that it was doubtful whether the Methodists would take kindly to so much ritualism! Now, in 1932, the Methodist book concern issues a service book, sponsored and approved by the last general conference, containing orders of service scarcely less elaborate than those of the Episcopal prayerbook. The fact is mentioned not to criticize but to comment, and to commend. Certainly the Methodists cannot be accused of being untrue to their origins in suggesting for "occasional use" an order of morning or evening prayer "adapted from the Sunday service of John Wesley." The Venite, the Te Deum and the Jubilate Deo all find a place in it, with the Nunc Dimittis and the Magnificat substituted when the service is used for evening prayer. The responsive readings include two selections from the Apocrypha. All of which does not in the least prove that the Methodist church is headed for either Rome or Canterbury. Servetus argued with Calvin that since Rome believed the doctrine of the Trinity, Protestants must reject it. It was a fallacious argument, but it was no worse than the argument that the "free" churches must make no use of canticles and collects—or of candles and vestments if they want them—because they are used by churches having either a monarchical or an episcopal form of government. The whole stream of Christian culture, with its art and symbolism, its forms of worship and its methods of devotion, is the heritage of every body of Christians with the full liberty to use anything in it which does not contradict its contemporary beliefs. The use of ancient forms may be a sign of present freedom rather than of any tendency to a return to bondage.

Must Russian Communism Compromise Again?

STALIN has reached the end of his career as head of the Russian government and dictator of soviet policies, according to uncensored dispatches from Riga and more cautious hints from Moscow. If this is true, as possibly it is, and if the supreme power is to pass into the hands of the commander of the red

army, Voroshilov, and his colleague in the civil government, Kaganovitch, it does not mean that either the Russian communist party as a whole or the inner circle which makes up its mind for it has experienced any conversion from the extreme collectivist theories for which Stalin has stood. It means chiefly that Russia has again, as in 1922 when the "new economic policy" of modified communism was adopted, come squarely up against a situation where it is more important to keep the wheels turning and the ploughs going and to eat occasionally than to press steadily and logically on to the collectivization of everything. The five-year plan is behind schedule. For the elapsed two-thirds of the present year, the output in the basic industries is not much more than half of what it was supposed to be. The Manchurian situation causes alarm. It is reported that there is an increasing tendency on the part of the industrial workers in the large plants to abandon the factories and go back to their villages. It was promised that with the beginning of the second five-year plan the period of tightened belts and heroic self-sacrifice would be at an end and an era of plenty would begin. But the shortage of food continues. In judging the great experiment it must be allowed that its promoters struck an unlucky period for building up from nothing to prosperity. Even the capitalistic countries have not been able to keep the prosperity that they had. But whatever the failure of the Russian experiment may or may not prove about communism, the indications are that the scheme will have to be softened down again to keep the people alive and to enable the soviet government to ride out the economic gale that is sweeping not only Russia but the world.

Colonel Raymond Robins Vanishes from Sight

THE inexplicable disappearance of Colonel Raymond Robins, leaving not a trace or clue either as to his whereabouts or the manner of his going, has shocked the country. Up to this moment all efforts by police, federal agencies under instruction from the President, and thousands of Colonel Robins' friends in all parts of the land, have availed nothing in solving the mystery. He was last seen by the doorman at the City club in New York, going out with an envelope in his hand and saying, casually, that he would be back shortly. The only two theories now tenable seem to be kidnaping and amnesia, with the latter more probable. There will be few readers of these words who do not know Colonel Robins personally, or at least have not heard him in public address. They will recall the romantic story of his trek to the Klondike, returning with a comfortable fortune of "clean money," as he liked to refer to it, picked out of nature's ancient vault with his own hands. Economically independent, he dedicated his life to social service, working as a colleague of Graham Taylor, Harriet Vittum, Jane Addams, Mary McDowell and Mrs. Robins herself, the former Margaret Drier, in the slums and social settlements of Chicago. Casting his lot with Theodore Roosevelt and the new progressive party in 1912, he was candidate for senator from Illinois in 1914 and chairman of the second and last national convention of the party. He was one of the earliest converts to S. O. Levinson's gospel of the outlawry of war and became its flaming evangel throughout the land. During the year just ended he toured the country with Dr. Poling and the Allied Forces for prohibition. Never a more gallant knight buckled on an armor than Raymond Robins. With a childlike smile and a gentle manner that will always haunt his friends, he fought evil and met life like a man of oak and iron—no task too strenuous, no cause too forlorn if he believed it right. Whether he be held in cruel bondage, or wanders God only knows where, unknown no less to himself than to others, there is still hope that he may yet be delivered to himself and his friends before fatal disaster overtakes him.

Journalistic Ethics

THERE is more to this matter of the dismissal of two newspaper correspondents from their jobs for their part in writing "Washington Merry-Go-Round" and its sequel than the question of freedom of the press from official pressure or vengeance from peeved public officials. Robert S. Allen lost his job with the Christian Science Monitor soon after the publication of the first of those piquant volumes of tattle and backstairs gossip about the great and near-great of Washington. It is alleged that the request for his removal came from the white house. Drew Pearson was similarly dropped by the Baltimore Sun after a colloquy with Secretary Hurley in regard to Pearson's remarks about Hurley in "More Merry-Go-Round." The correspondent and the secretary give each other the lie direct in their accounts of this interview. Anyway, the Sun dropped Pearson. Pearson thinks—and the liberal press in general agrees with him—that it was a dirty deal for the secretary to use his official influence to get the scalp of a reporter who derided him, but it does not seem to occur to those who hold this view that there is any possible impropriety in a press correspondent's using his official position and the entree which his connection with a great and responsible newspaper gives him to get material which he can publish anonymously for his own profit and for the amusement of the public and the annoyance of his subject. Not so much publicity has been given to the fact that Mr. Allen, after being dropped by the Monitor, got a job with the Hearst papers and began to write over his own name much the same kind of material that made all the trouble in the book, and that even Mr. Hearst's fairly strong stomach could not stand it long and Mr. Allen lost that job too in a few weeks, with no suspicion of white house interference. Freedom of the press is a great thing, and The Christian Century

is for it. But one necessary part of it is the freedom of publishers to protect themselves from correspondents who want to be accredited representatives when they are gathering their material and irresponsible and anonymous free-lances when they are using it. There is a question of journalistic ethics here to which the correspondents in question have been singularly insensitive.

A Washed-Out Issue

SO FAR as the presidential campaign is concerned, the question of prohibition is a washed-out issue. The retreat of President Hoover from his position of hopeful faith in the eighteenth amendment and of hearty commitment to the vigorous enforcement of the prohibition law, leaves him practically side by side with Mr. Roosevelt. There are differences between them—theoretically very important differences—but the implications of both positions, reinforced by marked tendencies on the democratic side away from the position of naked repeal, make these theoretical differences practically negligible in determining the final fate of federal prohibition. Both wets and drys sense this situation and are, in the main, wisely directing their energies to the election of a congress favorable to their rival demands.

Consider, first, the theoretical or formal position in which the two candidates now stand. The democratic position can be easily and briefly stated. The party platform declares for the repeal of the eighteenth amendment by submitting to the several states a constitutional amendment for that purpose. Pending such repeal, it also declares for the immediate modification of the Volstead law so as to legalize beer and wine of an alcoholic content declared not to be intoxicating in fact. Mr. Roosevelt originally announced that he stood for his party plan without qualification.

The republican platform declares in favor of the submission of the question to the states, but opposes submission in terms of retention versus repeal. Instead, it promises to submit a constructive substitute for the eighteenth amendment, restoring control of the liquor traffic to the states but containing a constitutional reservation prohibiting the return of the saloon and protecting dry states against invasion by the liquor traffic legally operating in wet states. The republican plank goes only so far as to promise the submission of such a substitute amendment, but explicitly refuses to bind the party or any member of the party to support the substitute when submitted. It would thus leave the field open for a fair debate in congress and a fair canvass of the electorate on the merits of the substitute amendment without prejudicing the outcome by a party commitment.

In this position of neutrality as to the merits of the issue, the republican party took a stand that could have been consistently supported by those drys who were reconciled to resubmission of the question. Granting the likelihood of resubmission, they could not ask a more satisfactory control of the procedure than the republican platform guaranteed. Here was something they could fight for, and they were ready to fight for it under Mr. Hoover's banner. But Mr. Hoover himself dissolved this issue between his candidacy and that of Mr. Roosevelt. In his acceptance speech, he declared that he personally would be in favor of the substitute when it was proposed, and strongly advocated the return of the liquor problem to the several states. His personal expression thus marked a distinct retreat from his party platform in the direction of the democratic position.

There remains, however, this much difference between the two candidacies: Mr. Hoover still favors submission of a constructive substitute, even though he personally is in favor of the substitute, while Mr. Roosevelt has not yet distinctly abandoned his approval of submission of naked and absolute repeal. On the face of it, the drys have at least that much stake in Mr. Hoover's success.

But is this stake sufficiently substantial for the drys to get excited about? Is there enough to it to enlist the believers in the eighteenth amendment on the side of Mr. Hoover? Is his election really vital to the cause which the drys have at heart?

If the literal texts of the platforms told the whole story, we should have to reply that the difference is sufficiently substantial, and in so far as this single issue is concerned, we should have to stand with Mr. Hoover whose less than half a loaf is better than Mr. Roosevelt's no bread. The republican formula is vital to the dry cause. To submit the question in the form of naked repeal with no substitute proposal would elicit an irresponsible and unintelligent expression of the public mind; it is the formula under which the wets have the maximum chance to win; and the effect of such a wet victory would be unimaginably demoralizing to our national society, not only by the return of the saloon in the wet states but by the almost certain breakdown of the entire system of control which had been laboriously set up in dry or partially dry states before the days of federal prohibition. The unreserved repeal of the eighteenth amendment would surely leave the country in a worse condition than before the eighteenth amendment was adopted.

We repeat that the question of the formula is vital. But is Mr. Hoover's success vital to the adoption of the formula? To answer this question one must look beyond the literal texts of the platforms. And when one looks toward the democratic side there appear unmistakable signs that democratic leadership is moving away from the position which the party took in its platform, toward the position now held by Mr. Hoover. Mr. Roosevelt himself is hardly likely to take a position explicitly at variance with the literal text of his party plank, but in his Sea Girt speech his whole purpose seemed to be to reduce the difference between himself and Mr. Hoover to zero. He did

this by making what in a previous issue we referred to as an insincere claim for his party plank.

The question of **Mr. Roosevelt's sincerity** or insincerity, however, is not so important for the voter as the impression which the candidate intended to make upon the public mind. His intention was, clearly, to associate himself as fully as possible with Mr. Hoover's position, even by an insincere straining of the language of his platform, so that whatever virtue might inhere in Mr. Hoover's position would belong to him also. Therefore he affected hot resentment at Mr. Hoover's charge that the democratic party was out "to destroy every vestige of constitutional and effective federal control of the liquor traffic." We do not wish to press the point, nor to read into Mr. Roosevelt's words a purpose which he did not have, but we cannot see any purpose at all in his language if it were not intended to claim that he and his party are as strongly set against the return of the saloon and for the protection of dry states as are Mr. Hoover and the republican party.

Mr. Roosevelt thus created a tacit presumption that if the literal proposal written in his platform proves to be inadequate for the protection of dry states and ineffective against the return of the saloon he and his party are free to adopt any plan which will be adequate and effective. Thus the distance between the republican and democratic positions on resubmission may be spanned by Mr. Hoover's explicit retreat from his platform and Mr. Roosevelt's implicit attempt to advance upon his.

That this is not a strained interpretation of Mr. Roosevelt's intention will appear upon an examination of the speeches made by certain democratic senators on the final day of the last session of congress, July 16. Nearly the entire day was occupied in debating an actual draft amendment proposed by the democratic senator from Virginia, Carter Glass, embodying not the democratic proposal of naked repeal but the republican proposal of a constructive substitute! From which side of the aisle did the support of this substitute amendment chiefly come? It came chiefly from the democatic side. And who were the democrats who supported it? Besides Mr. Glass there were Senators Ashurst of Arizona and, *mirabile dictu,* Senator David I. Walsh of Massachusetts! The senate adjourned that night without taking a vote, but the amendment proposed by Senator Glass is still on the calendar and will have the right of way when congress reconvenes in December. Its text is as follows:

> Section 1. Article XVIII of the amendments to this constitution is hereby repealed. The sale of intoxicating liquors within the United States or any territory subject to the jurisdiction thereof for consumption at the place of sale (commonly known as a saloon) and the transportation of intoxicating liquors into any state, territory, district, or possession of the United States in which the manufacture, sale, and transportation of intoxicating liquors are prohibited by law, are hereby prohibited. The congress and the several states, territories and possessions shall have concurrent power to enforce this article by appropriate legislation.
>
> Sec. 2. This article shall be inoperative unless it shall have been ratified as an amendment to the constitution by conventions in the several states, as provided in the constitution, within seven years from the date of the submission hereof to the states by the congress.

In long addresses and with great earnestness, Mr. Glass, Mr. Ashurst and Mr. Walsh approved the proposed amendment. Mr. Glass urged it on the ground that it reconciled the republican and democratic planks and argued that "it is literally an impossibility to have this question submitted by verdict of any one political party. It requires a two-thirds vote to submit the question at all, and but once since the reconstruction era has any political party had two-thirds majority in both branches of congress. So I may say to those who want unqualified repeal of the eighteenth amendment, as well as to those who want submission of repeal with constitutional reservations, that neither side can get what it wants unless we shall embrace in the proposed action those things advocated by both political parties."

Senator Ashurst said: "It is my opinion that the requisite two-thirds cannot be secured in either house, nor can the requisite thirty-six states be secured for a bare flat repeal of the eighteenth amendment unless and until assurances are given that there will be no return of the saloon and that the dry states shall have the federal arm and federal authority to protect them in their policy and polity of dry laws. . . . The American people are determined that the saloon shall remain outlawed."

Senator Walsh, leader of the repealists against the bare resubmissionists at the Chicago democratic convention, had more to do with securing the adoption of the flat repeal plank than any other man. But in the senate he made several speeches in support of the Glass amendment. He spoke with tremendous vigor. One quotation must suffice, but this was the thesis upon which he rang the changes:

> We will never get thirty-six states to agree to a flat proposal merely to repeal the eighteenth amendment, because in every pulpit and on every stump in the country we will be confronted with the saloon issue, and it will be said that the repeal of the eighteenth amendment means the return of the saloon in New York and in Massachusetts and in Missouri and in Connecticut.
>
> It is absolutely out of the question to consider getting favorable action in America toward repeal unless in that repeal proposal is a promise or a constitutional assurance that the saloon will not be restored in the several states that may favor the manufacture and sale of intoxicating liquors.

Asked by Senator Wagner, a flat repealist, who, with his fellow repealists, Senators Tydings and Bingham, were plainly disconcerted by the unexpected "conversion" of Al Smith's most powerful champion in the democratic convention, whether it was only the dry states which needed to be assured that the saloon would not return in their states, Mr. Walsh replied: "Oh, no; we shall have to assure every man, woman and child in America that there will be no saloon in any state in order to get an amendment through."

What is the significance of all this? Does it not clearly indicate that the most responsible democratic

leaders themselves do not regard their platform as binding? The senate debate occurred on July 16. Mr. Roosevelt's Sea Girt speech was delivered on August 27. As candidate for President he was in a tighter place than that of any senator, and he could not speak with such candor. But his tone of voice and truculent manner was his way of asserting that the democratic party could be just as virtuous in dealing with the saloon and protecting the dry states as the republican party.

We hold no brief for either Mr. Glass's amendment or President Hoover's position. We are by no means convinced that anything will be gained by a constitutional prohibition of the saloon if the liquor traffic is legalized again. Much can be said in favor of the saloon as against a system which drives legalized liquor drinking into the homes of the nation. But we are not discussing that question, or the merits of any question save only this: Is there any difference on the prohibition question between the democratic party and the republican party that is worth making a fight over? Our answer is that the prohibition question, so far as the presidential contest is concerned, is practically a washed-out issue.

Implacable Gandhi

WITH his proclamation of a "fast unto death" Gandhi would appear to enter on his final, supreme struggle with the British power in India. Doubtless there will be an initial tendency, in certain quarters in England and among westerners generally, to regard the mahatma's decision as a piece of senseless suicide. "If he wants to starve himself to death, let him." But as the days pass, if the fast begins as threatened on September 20, the frail figure in Poona jail will acquire an almost intolerable potency. To the millions of India he will assume a mystical authority by far surpassing any that he has been able to wield in the past. To the people of the west—and particularly to the socially sensitive portion of the British public—the sight of any system of government operating in such a way as to bring death to one of such transcendent character will create deep questioning and ultimate revulsion. Ramsay MacDonald knows this. So does Gandhi. How far will the issue between them be forced?

Behind Gandhi's formal notice of his impending fast, served on the British government on September 10, there lies the vexed question of the communal awards announced by the MacDonald government a little more than a month ago. Readers of The Christian Century are fortunate in having, in this issue, a review of those awards as they appeared to Mr. P. O. Philip, our special correspondent in India. Mr. Philip is not a politician nor a member of the Indian national congress. He is an Indian secretary of the National Christian council of India, and happens to be in Europe at present as a result of having served as a delegate to the recent international missionary conference at Herrnhut. But the opposition which he expresses to the form of electoral divisions devised by the British cabinet can be taken as typical of most enlightened Indian opinion. Even the non-congress Indian liberals, who had worked actively with the British and had refused to follow the leadership of Mr. Gandhi, felt forced to resign from further participation in the round tables when this communal award was announced.

It is the contention of Britain that some such form of division into separate electoral groups, with guaranteed representation for minority communities, is essential to orderly government in India. Otherwise it is held that the legislatures, both provincial and central, would be composed almost exclusively of the Hindu majority, which would conduct itself so tyrannically as to insure revolt. Such restricted suffrage as India has known has been conducted on the basis of this communal voting, and when the round table proved unable to agree on a plan for the continuation of the scheme the London cabinet took matters into its own hands and announced that it would impose the plan which Mr. Philip's news letter outlines.

But of course there is much more to Gandhi's present challenge than the mere question of communal voting. That question provides the issue on which he has chosen to make his supreme effort, but behind it lies the whole struggle for *purna swaraj*—complete freedom. Let us say at once, as we have said many times in these columns, that we think that the British have handled the revolutionary situation up to this point with more wisdom and in better spirit than could have been expected of any other colonial power, the United States included. In recent developments there seem to have been only two serious mistakes in the British procedure, provided that the premise of continued organic connection between India and the commonwealth is taken for granted. The first of these mistakes has been the handpicked character of the round table conferences, which have been by no means representative of Indian opinion. The second has been the sentence of outlawry passed on the national congress by Lord Willingdon. How fair negotiations could be conducted with a party when even the attempt to attend a meeting of that party involved a prison sentence, escapes understanding.

These two mistakes have had serious consequences. Despite the friendliness and desire for a negotiated settlement shown by Englishmen of the stamp of Lord Irwin, Lord Lothian and Lord Sankey—and, let it be added, by Mr. MacDonald and Mr. Benn—the actual outcome of a series of conferences by an unrepresentative group and of a series of jailings of leaders is an "imposed" settlement. But an imposed settlement is no settlement at all—that is, within the limits of self-government which Britain has promised to India. Such a settlement is bound to be overthrown in any parliament with genuine power, and if the parliament, when it meets, does not have genuine power then the lack of reality in the British

concessions will be proved. Such a demonstration would undoubtedly provoke a parliamentary situation forcing the British governors to suspend the new constitution—and then Britain would be right back attempting to govern indefinitely at the point of the bayonet. How many Britishers relish that prospect?

If the Indian nationalist movement led by the congress has any vitality—and the time would seem to be past for arguing that point—a juncture was bound to come at which it would join battle with the British attempt to "impose" a solution. Now, with that uncanny political instinct which his asceticism hides from many, Mr. Gandhi has chosen the point at which to throw down his challenge. The field of battle and the method of warfare are alike his choice—no inconsiderable advantage. In the separation of the untouchables into one of the communal voting units, Gandhi has picked an issue with both political and profound moral connotations. And in selecting his own immolation as the method of action, he has picked one of maximum effectiveness and minimum difficulty. Maximum effectiveness, because it focuses the struggle on the life of one person. Minimum difficulty, because the mahatma need maintain discipline over no one except himself.

The advantages which Gandhi holds in his choice of issues are many. For one thing, he stands before his nation as the champion of unity. There is no enthusiasm for communalism in India save among the princes, the large landowners and the older generation of Moslems. All those, that is, who genuinely seek a change in the status quo—and that includes many outside the congress—are in opposition to communalism on any basis, and can thus be counted on to give Gandhi the utmost support which he could arouse from Indian sources on any issue. For another thing, he stands before the west as the champion of justice for the untouchables. His denunciation of their treatment in the cabinet scheme on the ground that it will still further shut them out of the normal stream of Hindu life and will longer defer that "penance" which the Hindus owe them makes a powerful moral argument in the west. The welfare of the outcastes has been the justification alleged for an enormous amount of western activity in India, including missions. Now to have Gandhi set himself up as the defender of the untouchables, and set the cabinet on the defensive in the proposed treatment of that group, is to threaten a grave undermining of confidence in the cabinet's position among the socially minded people of England. And once more to see a man offer up his life for his people in devotion to what he holds to be truth is to awaken the profoundest emotions among all men of religious spirit.

The unhappiest man in the whole situation is undoubtedly Ramsay MacDonald. Mr. MacDonald does not believe in communalism; in his writings as a private citizen he has unequivocally stated that the communal division in India has been fostered by certain types of tory officials as a means of fastening British imperialism on the country. Mr. MacDonald does not believe in the precise solution which he now proposes to impose; he accompanied its announcement with offers of amendment which betrayed his sense of the scheme's shortcomings. Mr. MacDonald certainly does not relish pushing through a policy concerning which he has such misgivings at the cost of the life of one like Mr. Gandhi. And Mr. MacDonald knows well that if Gandhi should die, and the unique moral authority which he now exerts be removed, there is every chance that within a short period the younger hotheads in the national congress would precipitate the whole struggle into open violence.

As noon of September 20 approaches that frail little man in Poona jail grows to look more and more like the most implacable, the most ruthless figure in modern history. He has contrived to fix an empire, governed by men whom he accounts his personal friends, on the horns of a dilemma, and he intends to press them on those horns at the cost of his own life. One Ramsay MacDonald, ruling the empire, knows that he dare not let that single man impose his will upon it. Another Ramsay MacDonald, looking into the deeps of his own soul, knows that he dare not give over such a man to death. No decision that Mr. MacDonald can make will ever satisfy him. But the implacable Gandhi will force him to choose.

Saint Tertius

EDITOR THE CHRISTIAN CENTURY:

SIR: You will remember that the Apostle Paul had a stenographer whose name was Tertius, doubtless a slave. It might have been well if the church had seen fit to canonize him; then he would have been the patron saint of all such as take down speeches or sermons or letters and indeed of all who keep grammatical the speech of speakers and writers, and save them from errors and protect them with their vigilance. These might have hailed in Saint Tertius the patron of their craft.

They need some encouragement. If some political speaker puts his foot into it and makes some indiscreet remark, what more obvious way of escape is there than to declare that he is misreported? The stenographer or reporter becomes the whipping boy. The carelessness of the press is condemned in lofty language—but Tertius knows better.

This stenographer in the service of the apostle must have had a hard task. Fancy taking down the Epistle to the Romans! A good stenographer is like a good audience; he or she makes the task easier. It is clear that Tertius was one of the best of this kind, and the apostle felt all the time that he was thinking with him. It is a delightful touch, as Deissmann shows, when the scribe puts in his own greetings: "I, Tertius, who wrote this letter, salute you in the Lord." Just as if the pope's stenographer put into an encyclical his own greetings! Or, to be quite impartial, as if the head of the Federal council, or the arch-

bishop of Canterbury sent out a letter which included a message in it from Sarah Smith, shorthand writer and typist!

And indeed St. Tertius would have been a patron saint of all journalists. They would find themselves in him. The preacher who, in preaching on newspapers, took the text, "They could not come near unto him because of the press," was a bad man. It is better to find the forerunner of the many good servants of the kingdom who work in the press, in such a right good man as Tertius. Let us keep a day in honor of him, on which all the fine body of reporters, stenographers, typists—all the staff in church offices—all the host of scribes, who are in the background of societies—are remembered.

Yours in a common debt to Tertius,

QUINTUS QUIZ.

VERSE

To the God of Deliverances

THOU who art far greater than ever we have explored Thee,
Whose ways far outrun our query,
Whose thoughts are deeper than hell,
Whose devices are unimaginable
To compose our chaos,
To resolve this anarchy
And to lead out unsurmised gain from this our capitulation,
(For we are but turbulent dreamers,
Larvae on the first steps of being).

Thou who dost yet perfect that which concerneth us
And move us, unwilling, whither our deepest will aspires;

Thou whom our truest conceptions so diminish,
Whom our most daring intimacy so finds yet so removes,
Sierra of the soul.

O Thou who remainest silent,
Whose heaven is as brass
When continents in sanguinary delirium blaspheme against Thee;
Yet shall not God avenge His own elect which cry day and night unto Him?
Yea I tell you, He will avenge them speedily.

And thinkest thou that the Almighty made this great scheme of things for naught!

For that silence withers all blasphemy,
Withers all sophistry and craft of men;
Against that court of silence every lie falters in terror.

Thou who remainest silent,
Thine answers being so swift
That speech were far too tardy for Thy vindications.

O Thou who art far greater than we know Thee,
Prayer unto Thee! We thirst!
Prayer to those with Thee enheavened
There where the wings of the soul beat less vainly—
Pity for the sons of men,
For these that blaze in the long ecstasy, the long torment, of consciousness,
Unconscious of God,
Burning, burning, burning.

Pity on these Thy little people,
On these who amid the darling possessions of the meek,
The tiny and fragile paradises of the poor,
Know only the brutalities of chance,
The mattock of that boor, Fortune,
The violations of the proud.

Pity for changing mortality,
The vain generations
Below the horizons of Golgotha.

It was not Thy will that man should come to naught.

O Soul of man,
Breathe life through all the members
From Thine eternal home within.
Nay, stand forth among us!
Pass once more through these shades that Thou hast cast forth
That they may know their nature and now at last awake.

AMOS N. WILDER.

Sunset

I SAW the new Jerusalem tonight.
The portals of the sky were opened wide;
The clouds were radiant with celestial light;
My lake gave back its answer, glorified.
Behold, there was a throne set high and clear;
An emerald rainbow circled it, all fair;
And four and twenty thrones, I think, were near,
For jasper, sardius, gold were everywhere.
Before the throne a sea of crystal glass,
And round about were creatures in the sky;
Across the sea a path of burnished brass,
And there, it seemed, angelic hosts drew nigh.
I thought I heard them singing as they trod,
Holy, holy, holy is Almighty God.

GEORGIA HARKNESS.

I Saw Hitler, Too

By Everett R. Clinchy

EARLIER this year Mrs. Sinclair Lewis wrote a book entitled "I Saw Hitler." Dorothy Thompson Lewis estimated Adolf Hitler as an insignificant little demagogue, and "a would-be dictator setting out to persuade a sovereign people to vote away their rights." But I saw Hitler, too! I found him a powerful man, only superficially to be measured as a cocky dictator. Rather, Hitler is a significant voice articulating a dominant mood of intense Germanism. That mood will not be lightly swept aside, and it cannot be ignored by the rest of the world. I saw Hitler in the Hotel Kaiserhof in Berlin. I talked with many of his friendly associates. I interviewed responsible leaders in three political parties opposing Hitler. Finally I spent many hours with university and business people who have the ability to observe Herr Hitler with a high degree of objectivity. My tentative conclusion is that Hitler and his Nazi movement are immensely important to American Christians, affecting us as citizens and also as followers of Jesus.

A Jimmy Walker with a Big Stick

First, let us look at Hitler's place in Germany. Eight years ago a young German who had taken his degree at Harvard, Dr. Ernst Frantz Sedgwick Hanfstaengel, was in a Munich restaurant. An American companion pointed to a person across the room, saying: "See that man over there with a black moustache? He is the man of the future in Germany. If you want to go a long way forward, hitch your wagon to him." The man with a future was Adolf Hitler. Hanfstaengel, who had rowed on the Harvard 'varsity crew, is now a sort of public relations counsel in the Nazi Brown house in Munich. Hanfstaengel, who had written music for the Hasty Pudding shows in Harvard, now composes marches for Hitler's brass bands. Through Theodore Roosevelt's sons, Hanfstaengel became an acquaintance and devoted admirer of the Rough Rider, and the German youth who studied that American's ways with the "big stick" now finds the qualities of Roosevelt in Hitler. As Hitler has a streak of the Rooseveltian campaigner in him, he is reputed also to have a trace of the Mayor Walker facility with public sympathy. One day, while talking with a table of Nazis in the Prussian Landtag lounge, I was told that if Adolf Hitler should enter the room he would captivate us all, for his personality impresses Berlin crowds as Jimmy Walker charms the masses in New York.

In 1919 Hitler had six associates. By 1930 Hitler was thrilling huge mass meetings in states all across Germany. Once he led a band of "rough riders," so to speak, but failed in this minor uprising and was imprisoned in Bavaria. He abandoned the idea of a march on Berlin, and called for militant, parliamentary action looking toward dictatorship. Last spring he commanded 11.5 million ballots. In the run-off election against Hindenburg Hitler drew 13.4 million. By July 31, 1932, 13.7 millions voted Nazi. With regard to religion: Hitler was born a Roman Catholic. In 1924 he was uninterested in if not opposed to Christianity. Evidence of this is in his printed conversations with Eckart, titled "Der Bolshevismus," a pamphlet now diplomatically withdrawn from circulation. A change came over the party, as revealed July 10, 1932, when a Nazi spokesman said, "If we win the July 31st election, no one will say that the Almighty is not with us." The Roman Catholic party (led by the scholarly Dr. Bruening, recent chancellor) is unalterably opposed to Hitler's political methods. Hitler hates pacifists, communists, and Jews. A distinguished Protestant leader in the peace movement reported that for long periods of time every action that he takes is observed by Nazi detectives.

Capitalizing Fear and Resentment

Hitler does not pretend to have a solid party. In economic schools of thought the Nazis embrace twentieth century socialists and nineteenth century capitalists. The movement, too, divides on concrete purposes. The fifty per cent in the middle are aiming for political power and office; one wing, led by Dr. Stapel, is not interested in party votes so much as it is concerned about a strong Protestant Germany; the opposite wing, led by General Ludendorff, is definitely anti-religious and vaguely monarchistic. Matilda Ludendorff, the famous general's wife, is more anti-Christian than the bolsheviki of Russia. On some of Hitler's socialistic measures, like that of limiting incomes to $3,000, proposed in some state landtags, the communists voted with the Nazis. On some other specific economic policies, Hugenberg's national party of monarchists—as conservative capitalistically as the G. O. P. in the United States—supports Hitler shoulder to shoulder. Hitler is a clever, catch-all politician who believes that his vagueness in platform is his strength.

By accounting for the current floodtide of nationalism in Germany one can explain the major factor in the phenomenal rise of Hitlerism. Clark Wissler, an American anthropologist, says in "Man and Culture" that the reaction to a threat to trample upon a culture is about as inexorable as a natural law: every group regards its culture as synonomous with its life. When, therefore, churchmen like Oberkonsistorialrat Schreiber and Oberkirchenrat Jeremias exclaim that nationalism in Germany today is "a will to live," they are illustrating this principle of group behavior. Germany fears a threat from bolshevik leadership in Moscow, from Poland on the east, and France on the west. Hitler is capitalizing on the spirit of the *Deutches Reich* with its back against the wall, refusing to go under. Furthermore, the economic urge

strengthens this nationalistic resistance for which Hitler cries. The numerous peasant farmers and small merchant class have felt the economic pinch. The humiliation which the allies imposed upon Germany in the condemnation of war-guilt, tariff barriers against German goods, and reparations, has been burned upon peasant and industrial workers' consciousness by their personal bankruptcy in morale and money.

Another aspect of this upthrust in German kultur today lies with the youth. Among university students one feels a glorious German idealism reaching its peak. With an intense, burning devotion the youth seek to restore the Germany of their fathers. These students are sentimental. They are romantic. They are willing to sacrifice. Dr. Arnold Wolfers of the School of Politics judges, and I think rightly, that while the youth are moved by the dream of restoring the vaterland of the grand old days, they are revolutionary at the same time. They expect to build a new Germany. They talk of awakening a *Deutches Volk* with a mystical ideal. Hitler, a master as a political organizer, is opening a channel for this emotion. He calls them to a pure fraternity of Germans. Hitler organizes them into crusading bands with the sentimental pitched high. According to Dr. Adolf Deissmann, last year rector of the University of Berlin, Hitler's message comes to the mass of academic unemployed like an apocalyptic vision. Hitler is their "hope." He promises an immediate kingdom of heaven on earth. And Adolph Hitler has successfully convinced a large fraction of the academic youth that he is their sole chance of escape from too cruel realities.

Dramatizing Patriotism

Thus this Nazi fascist is the leader of a popular movement because he has the technique to put into words the nation's violent reaction to being trampled upon. Hitler dramatizes patriotism. He has the imagination necessary to supply the symbolism for each German's devotion to his country as Cyrano gave to Christian words to tell Roxane of his love. Germany's pride was shattered, and Hitler's uniformed "storm troops" provide the channel for the psychological reaction of the nationalists to reassert itself. Germany's good faith in trying its best to keep a gentlemen's agreement, first with impossible Versailles reparation bills, then with the Dawes and Young plans, brought no voluntary, fine and generous response from the allies, and so Germany is going nationalistic. As one Nazi put it, "We have been *too* good. Now we don't give a damn for the rest of the world. We must think only of Germany."

When one sympathetically understands how Hitlerism has become what it is today, questions arise as to its fundamental principles. Two of these have to do, first, with the integrity of the German culture; and second, with a heightened sense of nationalism. In each of these two concerns there is a scale of possible situations ranging from enervation and disintegration on the one extreme, to the opposite pole of chauvinism and jingoism. Each extreme is equally bad. Somewhere between is the golden mean for group solidarity.

The Myth of Racial Purity

Take, for example, the commendable principle of the integrity of German culture. Hitler is perfectly sound in his insistance that Germany is for the Germans. That is a reasonable emphasis on the *ensemble* of German culture with all its values, aspirations, folkways, arts, and civilized tools. Hitler rightly refuses to see this culture enervated of itself, or be washed out by non-Germans. Many Nazis, however, go to the other extreme, and fanatically talk about "pure racial stock" somewhat as the Ku Klux Klan in the United States raved about the Nordic myth. In this mood of irrational racial arrogance these less poised Nazis plead that Germany be kept for "pure" Germans. Purity of German stock is sheer nonsense. Eastern Germany is a 60 per cent Slavic population, now Germanized. Southern Germany is 40 per cent Celtic. The Nazi drive is in the perilous borderland of racial megalomania. Surely, Nazis very well know that there are no pure national stocks in the western world. France, for example, is 10 per cent Latin, 30 per cent German, one-half of one per cent Jewish, and 60 per cent Celtic. The Austrians, who are emotionally 100 per cent German, are a hybrid of Germans, Magyars, Celts, Czecks, Serbs, and Croatians, with a dash of Latin blood. As Prof. George A. Coe put it: "The Nordic race is scarcely identifiable anywhere; and a Nordic individual, once found, is almost always a very ordinary creature!"

A confusion between an abnormal interest in racial strain and a normal desire for cultural integrity has led some Nazis to a pitch of anti-Semitic frenzy that is as serious as it is childishly extravagant. Sometimes this anti-Semitism is cruelly violent. After a rally of Nazi students in the University of Berlin early in July, police dispersed the mob. Five brown coated Nazi students trotted from Unter den Linden along the river opposite the Lustgarten. I was on the same block when I noticed the Nazis stop two young men, slug them violently and run across a bridge as a police truck approached. The young men lying flat on the sidewalk were guilty of but one thing—being Jews—and one arose with a welt over his eye and a lacerated cheek, while blood streamed from the other's pulpy lips and jagged-torn mouth. Because they were Jews! The subtler manifestation which this hideous form of hatred takes is an economic boycott. Jewish doctors, lawyers, teachers, merchants, manufacturers and unemployed are cut as though they had scarlet fever. "Anti-Semitism is the sentimental fundament in our movement," the Nazi writer Feder declares. Instructions to local leaders say, "the natural enmity of the peasant against the Jews must be incited to fury."

All this is augmented by an outspoken, rising anti-Semitism within the evangelical churches. Some churchmen estimate that 40 per cent of the German

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Protestants are at the moment decidedly anti-Semitic. A pastor who is a doctor of theology, after telling me why he is "absolutely anti-Semitic," added that he is unalterably opposed even to allowing a Jew to become a Christian if he should apply. Thus Christians reach the height of hatred in denying possible fellowship of men in the One whom Jesus taught us all to call Father.

Jewish Immigration

There are 65 million Germans, including a little over half a million Jews (less than 1 per cent). Of these Jews, 150,000 have come to Germany since 1914, largely from Russia and Poland. Many of these immigrant Jews were untutored, some had exceedingly low ethical standards. Many had no group loyalties whatsoever. Now, German Jews dislike "bad" Jews as much as Hitler detests their influence. No doubt there are some undesirable Jews in Germany. Must all the other Jews be ostracized for their faults? There are many thousand immoral gentile Germans, dishonest, vulgar, grasping members of Germanic tribes, and there are many very unattractive "Christian" Germans, just as we have all traits in all groups in America, too. In 1917 and 1918, as James Truslow Adams notes, the United States opened "the floodgates of propaganda addressed to emotionalism and sentimentalism," and we categorized all Germans as aliens to civilized humanity. We stereotyped a German label "Hun, beast, vandal."

Four hundred thousand of the Jews in Germany are truly old German citizens. For example, Herr Max Warburg, the J. P. Morgan of Germany, talked to me about Germany's economic plight, her spiritual idealism, and her artistic and philosophic values, with the pure German *Weltanschauung* and all the gusto that I noticed in any Nazi. Herr Warburg's family has been in Hamburg for three hundred years, and in greater Germany for five hundred years. And still some extreme Nazis say that all Jews must be "guests" of Germany as would a Parisian or an American!

When Nationalism Goes Jingo

But let Americans not maintain a holier-than-thou attitude toward the Nazis in this business of anti-Semitism. Dr. Adolf Deissmann, who told me that in his opinion the official anti-Semitic planks in the Nazi program* form the chief article in any case against Hitlerism, opened his interview with me in this way: "Let me ask you a question. Last year, while I was rector of the University of Berlin, Americans came to me saying, 'I cannot study in the American college or university of my choice because I am a Jew. Will you register me in Berlin?' Why?"

There is a popular notion about cultural integrity in the United States, which, when over-inflated, counts heavily against the Jew. Intelligent Americans and intelligent Germans alike have a responsibility in this age to educate the masses to appreciate diversity within every national culture. Varieties, such as Catholic, Jew and Protestant, Negro and white, can be mutually stimulating, enriching, and quickening to the originative forces in a people's cultural ensemble. Extreme homogeneity leads to sterility. When a responsible government learns to deal physician-like with the bad elements in any citizenry as "bad individuals," not as group generalizations, that country will achieve a new level of adulthood. Moreover, that inclusive culture will be creative, as well as integrated.

The second Hitler principle which raises the possibility of trouble is the Nazi type of patriotism. In trying to escape indifference and enervation in national feeling, Hitler is frantically "whooping it up," with the result that his followers are not being disciplined within any reasonable limits of a golden mean in nationalism. Hitler is pouring the new fluid German nationalism into old-fashioned forms of tribalism. Nazis are merely adding their weight to humanity's awful total of jingoistic militarism. Nazi leaders believe that conflict between nations will continue in the future. With this even extreme pacifists agree. Nazis, however, then reason that increased German armaments are necessary for "inevitable war." In short, they assume that twentieth century nations need to act like nineteenth century Kentucky mountain families who used gun feuds to settle claims and decide issues. That is the outmoded nationalism which Nazis appear to be championing. This is where Hitler either will fail to be or will prove himself to be a statesman for the new day of worldhood. He is, thus far at least, missing the opportunity to accept the small military budget enforced upon Germany, as a blessing in disguise. He has yet to reveal the marks of a pioneer in the development of nationalism that is not nationalistic.

* Quotations from "Die 25 Punkte, Der Nationalsozialistischen Deutschen Arbeitpartei."

3. Only he can be a citizen who is one of the people.
4. No Jew can be one of the people.
5. He who is not a citizen shall live only as a guest in Germany, and must be subject to our laws for foreigners.
8. We demand that all non-Germans who have entered the country since August 2, 1914, be compelled to leave Germany.

(Note by author: Soviet Russia and Palestine are the only countries in Europe open to Jewish immigration, and as the British Mandate excludes immigrés without money, Palestine is closed to the majority of Jews involved in the proposed Nazi ruling. Soviet Russia, however, is successfully diversifying Jewish occupations, and Jews in Russia are adapting themselves to a normal distribution in all lines of work. Russia has outlawed anti-Semitism, and has an effective educational program about the Jews, and for Jewish people.)

Gold Star Mother

NOT to an altar that I love
May I my incense bring—
Lost ashes of a life whereof
I watched the fashioning;

But to a temple torn and drear,
Beneath dim alien skies,
I owe the offering austere
Of utter sacrifice.

E. W. FROTHINGHAM.

Professor Macintosh's Argument

The Voice of Realism in the Conversation About God

By Charles Clayton Morrison

PROFESSOR Douglas Clyde Macintosh affirms that there is a God. In the Conversation About God he adopted an interesting and intriguing method for presenting the grounds of his belief. Instead of attacking the question directly, seeking at once for positive proof, he begins as far away from the center as possible and moves in, step by step, toward the heart of his problem. His arguments are arranged in cumulative order in the form of four propositions, thus:

1. There ought to be a God.
2. There may be a God.
3. There must be a God.
4. There is a God.

Is it possible for me in the brief space of this article to summarize Mr. Macintosh's arguments which, under these four propositions, extend over the entire eight cycles of the Conversation, and still have sufficient space remaining in which to comment on his position? The prospect of my success is none too promising, but I shall try. As far as possible I shall use his own words, but with a minimum of quotation marks.

1. There ought to be a God, Mr. Macintosh says, because man needs one whom he can trust absolutely, so that he may be able to meet death and evil undismayed, and because he needs an object of worship such as will give life the sanctity of a great devotion. In a word, it would be well for man if there were a God, in view of what man might become given adequate opportunity and such help as might be expected if there were a God. The God that ought to be Mr. Macintosh describes as one who is great enough in wisdom and power and favorable enough to human wellbeing to do for man, not what man ought to do for himself, but what it is infinitely desirable to have done, and what man apart from such a God cannot reasonably be expected to accomplish for himself.

In this his first proposition Mr. Macintosh makes no claim that he has thereby proved the existence of God; he has only taken the first step from the circumference of his problem toward the center.

God and Science

2. His second step is the proposition that there may be a God. The idea of the existence of a God so favorably disposed toward man and so capable of doing for man what man needs, is not an absurd or unreasonable idea, but an idea that is theoretically permissible in the light of contemporary scientific knowledge. It would greatly add to the difficulty of believing in God if the main body of scientists who spend their lives in an earnest attempt to understand the nature of the world and of life, including the nature of man, held as their ultimate view a theory of the universe which was entirely incompatible with belief in the existence of God. Happily, there is no such difficulty.

On the contrary, the leaders of scientific thought in our day find nothing in the scientific facts with which they are dealing that would prevent them from accepting the idea of an essentially personal God creatively and personally at work in the physical universe. Jeans, Eddington, Millikan, Compton and Bohr are mentioned as such scientific leaders.

Mr. Macintosh then considers several outstanding philosophers—Bergson, Alexander, Lloyd Morgan, and Whitehead—each of whom interprets the universe in a fashion different from the others, to be sure, but whose several distinctive theories can be brought together in a common view which makes the existence of God certainly no absurdity, but on the contrary highly possible and reasonable.

He then enters upon certain "cosmological speculations" of his own, dealing with the problem of evil, the moral freedom of man, the uses of pain, and the possibility of survival after death, all of which lead him to the conclusion that it is theoretically permissible to believe in the existence of an essentially personal God.

Moral Experience of Man

3. Mr. Macintosh's third proposition is that there must be a God. The demonstration of this thesis is found in an examination of man's moral experience. Three philosophies of man's moral life are considered—optimism, pessimism and meliorism. Optimism, which does not sufficiently consider the fact of evil and which assumes the inevitability of progress, is soporific, leading to careless relaxation of effort. Pessimism, which does not sufficiently consider the reality of goodness and the problem that it raises, is depressing. It discourages effort because effort is futile. Meliorism regards the future as open. Man is a free agent, with a good fighting chance to win the battle for the good. Under meliorism, progress is neither impossible nor inevitable. It is, however, possible.

But this melioristic view of moral striving needs to take account not alone of the human but of the non-human factor in the universe. Mere meliorism does not look beyond the human aspect of the battle. It needs to be supplemented by optimism with reference to the extra-human factor in the battle. Man, in order to sustain his melioristic attitude, needs to know that he is not alone in striving for the right and that the highest values he can produce will be conserved by whatever other than human factor shares the battle with him. In view of the considera-

tions urged under (1) and (2) above, that there ought to be a God, and that there may be a God, Mr. Macintosh argues that we have the moral right to believe that there must be a God. "We have the moral right to believe as we must in order to live as we ought." If moral optimism is valid, belief in a personal God is humanly necessary. Inasmuch as it is logically permissible and psychologically possible to believe in God, the moral necessity of believing in him leads to the conclusion that he *must* exist.

4. Thus Mr. Macintosh reaches his final proposition that God does indeed actually exist. His proofs here are essentially a pragmatic interpretation of the religious experience as such. Examining such experiences as prayer and conversion, he finds that they are experimental verifications of the actual existence of a power not ourselves upon which we may depend for the rightly desired response when we rightly adjust ourselves to it. Religion is an experimental enterprise, and as such the results achieved are akin to all scientific knowledge. In religious experience we know God scientifically.

We Know God Exists

But how definite and adequate is the knowledge of God thus attained by experimental religion? Mr. Macintosh's reply to this question is very important. We are not justified, he says, on the basis of religious experience alone, and as such, in jumping to the conclusion that this God revealed by spiritual experimentation can be known to have all the characteristics of the God that ought to be, or may be, or must be. Many of these characteristics can be known to belong to God only by further reflection or by an act of faith, or both. But how much may we know by the immediate experience? This much, answers Mr. Macintosh: "The God we know thus scientifically is, whether personal, impersonal, or super-personal, and whether one or more than one, . . . the Objective Cause or Author of the Christian experience of salvation." I have omitted some of his words in this sentence only to disclose more sharply the framework of this most important statement in Mr. Macintosh's entire series of papers in the Conversation. "This Reality"—whose existence we know with assurance, though we may not know whether it is personal or impersonal, one or many—"is what practical religion is interested in, namely, a dependable object of religious dependence. It is what functions as God in dependably successful religious adjustment."

This, as I see it, is the most important statement made by Mr. Macintosh in the entire range of the Conversation. Important, in relation to the dispute between himself and Mr. Wieman. These two theists have many a sharp encounter as the Conversation proceeds, Mr. Wieman even going so far as to say that he is nearer in many respects to Mr. Otto than to his theistic colleague. There are spots where Mr. Macintosh seems to be on the point of negotiating an agreement with Mr. Wieman. Again and again he opens the door for a common understanding. Once he expresses his desire in the metaphor of "holding out the olive branch." But Mr. Wieman gives him no encouragement. He is impatient with Mr. Macintosh's entire method. Here are two thinkers religiously agreed, but methodologically at variance, and apparently irreconcilable. I wonder if I dare to offer an amateur's suggestion for their reconciliation?

An Impressive Structure

Mr. Wieman wants, apparently, to pull down the whole structure which Mr. Macintosh has so painstakingly, logically and, one might add, artistically built up. It is an impressive structure. It rises from the broad foundation of human *need* (there ought to be a God), to the first story of *possibility* (there may be a God), then to the second story of *necessity* (there must be a God), and at last reaches the enclosing roof of *certainty* (there is a God).

What do I think of this imposing argument for the existence of God? I have to confess that I am not persuaded by it. One reason, and a perverse one, you may say, is that it seems to me to be too logical! It goes far afield to discover all possible material for building a temple of belief in the existence of God, and having assembled this material, it draws upon reason and logic to provide the cement to join and hold the materials together in just this particular kind of structure. I am afraid of it. My reason for being afraid of it is that I do not have sufficient confidence in my own reason to be sure that the structure is sound. I watch Mr. Macintosh as he lays his arguments one on the other, while the temple rises before my eyes, but all the while I am suspicious. There are too many possibilities of illusion.

Distrusting the Mind's Processes

In my true person I am a believer in God, and as such I naturally wish to applaud any type of argument which supports my faith. But as an auditor of this Conversation About God I have to play the part of an open-minded doubter. And Mr. Macintosh presents me with so much material, and so much speculation about the material, that I keep asking myself, May there not be some other interpretation of this material which is just as logical as the interpretation Mr. Macintosh asks me to put upon it? On my guard, as a doubter must be, I cannot throw off the suspicion that he is leading me by easy steps from one logical point to another, creating, as we go, a cumulative illusion of subjective assurance which may not stand the test of objectivity when once the work is done. I distrust *reasoning*—my reasoning, at any rate—so much that an assurance derived from it seems to me a frail thing to build one's life upon. In a long process of reasoning like that through which Mr. Macintosh leads us there are many places where a "catch" may lie concealed. I therefore distrust this method, lest it be only designed to "ease me down" into a comfortable assurance which may not be warranted.

If I am not too extreme in saying that Mr. Wieman seemed to desire to pull down the entire logical structure which Mr. Macintosh was so plausibly and artistically erecting, I may say that I would join him in doing it. But I must hasten to add that if I pulled down Mr. Macintosh's structure it would be to use most of its material—all of its essential materials, I might say—in building another. Mine would be a more modest structure—not so high—but it would utilize all the materials which Mr. Macintosh had assembled. I would be content with two stories—or better, a foundation and a superstructure. And I would use Mr. Macintosh's top story as my foundation, and his foundation and intermediate stories as my superstructure. I would name my foundation the *existence* of God, and my superstructure the *character* or *nature* of God.

I do not wish to carry this figure of a building any further. Let us drop it, then, though we may pick it up again later. Mr. Macintosh, it seems to me, made his task unnecessarily complex by loading the concept of God whose existence he started out to prove, with too rich and adequate a content. At the outset he gave his definition of God thus: "I mean a Superhuman Spiritual Being, an essentially personal cosmic Power, an intelligent loving moral Mind and Will, great enough in wisdom and power and favorable enough to human wellbeing to do for man . . . what man apart from God cannot reasonably be expected to accomplish for himself." Such a God, he says, ought to be, may be, must be, and finally, is. Now that is the kind of God I do, in my true person, believe in, but as a truth-seeking auditor of this Conversation I do not believe that there is any argument comprehensive enough and trustworthy enough to drive abreast to an existential conclusion all the elements contained in that description of God.

Existence and Nature of God

Before I can get my consent to accept Mr. Macintosh's impressive argument I must ask him a question: In coming to terms with the problem of God's existence, must I, Mr. Macintosh, deal with this full, rich, adequate concept of God *all at once;* may I not, instead, separate some of its elements from other of its elements and consider them separately, possibly utilizing one method for coming to terms with one element or group of elements and another method for coming to terms with the others? For example, must I believe that God is personal before I come to terms with the fact that he exists? Mr. Macintosh, right at the start, thrust upon me the necessity of proving the existence of a personal God. Now my question is, Cannot I leave that problem of God's personality on one side until I have come to terms with the problem as to whether there is any God at all? Cannot you, Mr. Macintosh, so define God that your definition will include a minimum of content? By "minimum," I mean just enough content so that if we are able to agree that there is an existent reality answering to that definition we shall have no more trouble about the *existence* of God. We shall still have to face the problem of this God's *nature* or *character,* but can we not thus put fairly behind us the problem of his *existence*?

Mr. Macintosh himself answers these questions in the statement which I quote above and which I have vigorously marked, Important. After he has wandered far in the realms of permissibility, of possibility, of necessity, and of human need, he comes down to the question of God's existence in terms of a definition which is not wholly unlike that which Mr. Wieman has made famous. The matter is so pivotal that I must repeat here the quotation I have already set down above; the italics are mine:

> The God we know thus scientifically is, *whether personal, impersonal* or *superpersonal, and whether one or more than one* . . . the Objective Cause or Author of the Christian Experience of Salvation. . . . This Reality is what practical religion is interested in, namely, a dependable Object of religious dependence. It is what functions as God in dependably successful religious adjustment.

Top Story and Foundation

Mr. Macintosh here declares that the *existence* of God is proved in Christian experience, and proved scientifically, without involving the questions of God's personality or unity. I asked him to reduce the rich content of his initial definition of God to the minimum elements required to establish God's existence. He has done so. To go back to my picture of the building, I now say that Mr. Macintosh himself has transformed the top story of his argument into the foundation.

With the help of Mr. Macintosh's own hands, then, I begin to reconstruct the building which Mr. Wieman (I think) would like to pull down. (I do not say whether Mr. Wieman would or would not join me in the reconstruction.) What changes are required in the materials which entered into the original three stories of Mr. Macintosh's argument? Are these materials worthless? By no means, at least as I see the matter. ***But every vestige of the existential category must be chiseled away from them.*** These materials do not belong in any proof of the existence of God. God is "scientifically" an existent reality, and known to exist without any "permissibilities" or "possibilities" or "necessities"—and quite apart from any argument derived from our human "needs." He is the one sure objective Fact. But what *kind* of Fact is he?—that is a further problem, and to its solution the "permissibilities," "possibilities," "necessities," etc., of his argument do directly apply.

I can state it better by setting down Mr. Macintosh's four propositions in reconstructed form. As I say above, I displace his number one by his number four, and I do this on what I think his final two papers give me warrant to do. The four theses would then read thus:

1. There is a God.
2. *The God that exists* ought to be "an essentially personal cosmic Power, an intelligent, loving, moral Mind and Will."

XUM

3. *The God that exists* may be "an essentially personal cosmic Power, an intelligent, loving, moral Mind and Will."

4. *The God that exists* must be "an essentially personal cosmic Power, an intelligent, loving, moral Mind and Will."

My revised propositions numbered 2, 3, and 4, no longer deal with the existence of God, but with God's character or nature. Under them I would let Mr. Macintosh's cosmological and moral arguments stand essentially as they are but applied to the problem of the nature and character of God, rather than to the existence of God.

I suggested above the possibility of an agreement between Mr. Macintosh and Mr. Wieman. By that I mean agreement in method, not in specific details. We will consider Mr. Wieman next week, but I cannot help believing that these two minds would not be so far apart if Mr. Macintosh would hold strictly and consistently to the method which he rightly calls scientific and realistic when he is considering the existence of God, and refuse to clutter up his mode of speech with existential predicates when he is considering the nature and character of God. According to Mr. Macintosh we can know and do know that God exists without knowing whether he is one God or many, or whether he is personal, impersonal, or super-personal. This, for me at least, is not only a religious reassurance but a grateful intellectual clarification.

Should Missionaries Proselyte?

By Henry T. Hodgkin

AS ONE who has the deepest respect for and appreciation of both Mr. Gandhi and Mr. Andrews and who counts the latter among his personal friends, it is not a pleasant task to offer a public criticism of the presentation of the views of the one by the other.* Nevertheless, I am moved, after mature consideration, to take this course. I do so because I am myself so deeply concerned to see the missionary objective and method reconsidered and restated in modern terms. At the same time, for reasons to be stated, I cannot accept the reinterpretation contained in Mr. Andrews' exposition of Mr. Gandhi's position.

Gandhi's Grounds for Criticism

The latter's friendliness to individual missionaries and his happy relations with the missionary body as a whole are beyond question, but also beside the mark when we seek to understand his philosophical position. It is one of the glories of this great man that, even toward the representatives of the British rule which he hates with his whole soul, he maintains a cordiality which proves how deeply he has drunk of the spirit of Christ. For this we must honor him while trying no less earnestly to discover the nature of his criticism.

This is stated very plainly by Mr. Andrews as based upon two grounds. Of these the first concerns methods and the second concerns objective. On the first point, I find little to criticize except the assumption that what are called "unfair methods" have been generally used in the past. On the second point, I find a fundamental difference which is what prompts me to take up the challenge.

To deal with the questions of method, I am bound to say I have long opposed compulsory religious teaching where there are parents or pupils who have conscientious objections thereto. It is only fair, however, to point out that, save in single school areas, the place of education can be freely chosen and, if it is one in which religious instruction is known to form a part of the required curriculum, it can hardly be said that unfair means are being used. Many educators appreciate the danger of teaching secular subjects without at the same time seeking to build up character and the power and desire to use knowledge for the highest ends. To some of us it seems that the surest means to this end is to introduce young people to Jesus of Nazareth and to those great truths about God and Life which are embodied in the gospels. To set up an institution where provision is made for this teaching and to refuse to give instruction on science, let us say, without at the same time giving every student the opportunity of gaining this insight and inspiration seems to be a consistent position. If father or son objects, let the education be sought from those who have no such conviction. I fail, however, to see anything "unfair" in offering such an education. Seldom indeed, I believe, is any undue pressure brought to bear on pupil or patient by those who seek to help them in Christ's name. That they should seek to make explicit what lies behind the service seems natural and unobjectionable.

Need for Reexamination

However, let us be frank to admit that there have been and are cases where the pressure is undue, where greater knowledge, prestige or power have been urged openly or unconsciously suggested as reasons why the less privileged should accept the religion of the more fortunate. In the light of Mr. Gandhi's and other similar criticism we, who belong to the missionary movement, have need to examine

*The reference is to the article, "Gandhi and Missions," by C. F. Andrews, in The Christian Century for June 15.

our methods with great honesty and fearlessly to discard any that are not consistent with the Christian aim and spirit.

Is This to Be the New Ideal?

But Mr. Gandhi does not stop at this valid objection to certain methods; he has "a very strong objection to all proselytizing." This word has, of course, a very unpleasant connotation and Mr. Andrews is not slow to remind us of it by quoting Christ's reference to the proselytizing Pharisees. This, however, confuses the issue. It is perfectly clear, from the long extract given from Mr. Gandhi's address in South Africa, that the objection is to any attempt to lead a man to change his religious faith or affiliation. He asked in the course of that address whether missionaries may not "serve the spirit of Christianity better by dropping the goal of proselytizing while continuing their philanthropic work." He feels that "it is wrong, except in the very rarest instances, for a man to change his religion."

If, as Mr. Andrews would seem to suggest, this challenge points "the way forward to a new ideal of missionary work," it would appear to me that we have a startling confirmation of the theory, long since advanced, that the goal of the missionary movement is euthanasia! Only with a difference: the old idea that the missionary retires when his work is done and the church of Christ in the land of his adoption can take up the task gives place to the idea that he lays down what he has always regarded as his prime duty before he has even begun to discharge it!

Is It Right to Get Men to Change?

The crux of the matter, if we leave out the misleading term proselytize, is whether it is or is not right to seek to get men to change their religious affiliation. The assumption that it is not right rests upon the all-inclusive Hindu and ultimately pantheistic idea. The assumption that it is right rests upon the Christian assertion that God has revealed himself to mankind in Christ Jesus as in no other and that he is the Way, the Truth and the Life. Truth has claims on us as well as tolerance, and the question of changing one's religious affiliation becomes for many simply a choice between following the truth as he sees it or adhering to a system which he believes to be based on a falsehood. Of course it is better to be a humble, sincere and courageous Hindu than to be an arrogant, hypocritical or timid Christian as are many of us who take that great name. But if, having seen God as Christ revealed him by word and deed, we tell men that it is all the same for them to see him as Mohammed or Buddha perceived him, we are surely not honest in our dealings with them. It may be we are but earthen vessels having little to recommend us, but even such as we may hold the treasure that is beyond price and this we owe to mankind.

The Christian missionary movement does not rest on two passages at the end of the first and the second gospels, respectively—passages which we grant have been made to bear a weight they cannot sustain. Nor does it rest upon "the absorbing figure of St. Paul." It rests ultimately upon that vision of God as loving Father, that experience of communion with him, that daring trust in him which carried the Master to the cross, that confidence which succeeding ages have shared and transmitted that death did not hold him and that love conquered when it seemed to be defeated. These historic facts may be interpreted in many ways, but they contain a germ of life and light which has repeatedly broken through the hardness of men's hearts and sent them forth in loving service to live transformed lives.

Gandhi and Jesus

Such as have had this experience are missionaries, indeed. They long to share the greatest good that has come to them. They are not mere proselytizers in the bad sense, but they do care to bring men to the light which shines from the face of Jesus Christ. They do believe that the whole of a man's personality is called out in love and homage when that light has shined for him and that no divided allegiance will satisfy such a one and therefore they expect as a normal result of such a vision and not only "in the very rarest instances" to see men change their religious affiliations.

Mr. Gandhi is one of the most sincere men in the public view today. What is more, he has helped many to see aspects of the teaching of Jesus to which they have been blind. He does this by the life he has lived even more than by the words he has spoken. But these facts should not blind us to the possibility that in his political or in his philosophical judgments he may be mistaken. In my view he has just missed seeing something in Jesus of Nazareth which many who are inferior to him in many ways have nevertheless seen. The combination of Christianity—or shall we say the religion of Jesus Christ since Christianity is so ambiguous a term?—with Hinduism is not possible. This great Hindu has not achieved it, though taking much from the founder of our faith.

The Recoil from Statistics

But his criticism even of the objective of missions should nevertheless make us think, and therefore I thank Mr. Andrews for his exposition of it. The modern missionary should not be concerned merely or even primarily with adding to the church roll. The statistical method of judging mission results is or should be utterly doomed. We need forever to remember what Mr. Andrews well says regarding Christ's respect for human personality and the danger of exploiting men in the name of religion. Yet in our wider tolerance, for which I indeed thank God, we need to watch lest we give less to and expect less from men than the Master who gave himself without reserve and demand that they give themselves no less completely.

XUM

BOOKS

Scientific Experts as Religious Amateurs

HAS SCIENCE DISCOVERED GOD? *A Symposium of Modern Scientific Opinion. Edited by Edward H. Cotton. Thomas Y. Crowell Company,* $3.50.

THIS volume is a collection of articles and essays on religion by sixteen men of science. The list of contributors includes: Mather, Millikan, Eddington, Curtis, Conklin, Einstein, Huxley, Patrick, McDougall, Thomson, Pupin, Langdon-Davies, Stetson, Jeans, Lodge, and Bird. The collection is a symposium only as it concerns the general subject of religion in relation to science, for the essays included do not constitute a specific treatment of the subject indicated in the title. They constitute rather a general treatment of the relation of religion and science to each other in the light of modern scientific developments, with only occasional references to the specific meaning for the scientist of the God-concept. The collection is, however, one of considerable interest. These are writings of men working in the field of science who have found reality in the deeper experiences of life. Their work in science has yielded data which have not only modified their own religious concepts but which must be included by all serious interpreters in any total world-view.

That modern science has had far-reaching influence on ideas fundamental to religion is made especially clear. It has banished the conception of miracle in the sense of any interruption of the orderly processes of the natural world. It has substituted for the idea of fiat creation that of God's working by the method of creative evolution. It has made man organic to the evolutionary process. It has expanded enormously the notion of the extent of the physical world and of the creative activity implied by it. It has helped to correct the narrowly anthropomorphic view of deity against which philosophy has always struggled. By undermining philosophical materialism it has stimulated metaphysical speculation along spiritual or idealistic lines. It has given the religious idea of the kingdom of God new content by unfolding new possibilities for human good and expanding the idea of progress. The same intellectual growth which has forced science to abandon the attitude of dogmatism is freeing religion more completely from theological dogmatism.

When a scientist speaks of God men are likely to listen. The religious man looks with satisfaction to any scientific opinion that may be congenial to the theistic view. This is intelligible both because of the position which the scientist occupies in our contemporary civilization and because of the long historical breach between dogmatic religion and dogmatic science which has not yet been forgotten. But it should be clear that the scientist as scientist does not constitute the court of final appeal in matters concerning ultimate reality. This is a confusion under which the editor of this symposium labors in both the introductory and concluding essays which he has written for the volume. Science can never establish any fact or any series of facts which it describes as the ultimately real, for the ultimately real must manifestly remain a matter of definition, not of description. Science may find energy as an ultimate irreducible, but the moment it designates energy as the ultimate reality upon which all other things depend, it has ceased to follow scientific method and has become philosophical—and narrowly philosophical at that, for it is gathering its data for the interpretation of ultimate reality from but one field of human experience. Yet the premise of the editor is that "if God is found research will find him," that there is no other method in the search for God than the scientific. It is of interest that several of the scientists who contribute to the symposium definitely reject this view, recognizing that ultimate problems lie beyond the range of scientific method, though science may indeed contribute data of first importance to the solution of those ultimate thought problems.

A further confusion of the editor concerns the nature of proof. Proof apparently means for him verification by scientific method. But as an exhaustive notion of proof this is narrow in the extreme. The presuppositions of science are not proved by scientific method, but are accepted as true because they give the most reasonable and the most fruitful view of experience. The test is their fitness to give systematic intelligibility to experience. Again, such a question as, Is there purpose in the world-process or not? cannot be answered by scientific method. Science may furnish important data, but the final judgment is a philosophical one: that which is the most coherent interpretation of experience. Again, are values objective with respect to reality? Scientific method can provide no answer here. It is a question of metaphysical interpretation. And so also with the question of the existence of God in the sense of the ultimately real. The editor is critical of religion because it has failed to *prove* the existence of God. But neither science nor religion can prove the existence of God, nor can philosophy in any other sense than that of finding the theistic view the most reasonable view of experience as a whole. Science and religion can, however, yield important data for philosophical interpretation. Man's experience of power for righteousness, his ability to turn defeat into victory, to change the course of his life, his sense of oneness with power beyond his own—these are data that must be included in ultimate interpretations just as certainly as the data yielded by science.

EDWARD T. RAMSDELL.

Books in Brief

A PILGRIM ARTIST IN PALESTINE. *By Peter F. Anson. E. P. Dutton & Co.,* $2.50.

It is as artist rather than author that Mr. Anson appears in this book. As the fruit of a leisurely and reverent pilgrimage he presents thirty-nine full-page pen-and-ink drawings of scenes in Palestine as it is today, with a brief explanation of each. A unique feature is the picturing of the sites associated with the fourteen stations of the cross. The drawings are fine in feeling and in draughtsmanship, and convey a strong feeling of the stark and rugged character of the land.

CHINA YESTERDAY AND TODAY. *By E. T. Williams. Fifth edition, revised. Thomas Y. Crowell Company,* $4.00.

Dr. Williams' comprehensive work, which has been a standard since its first publication about ten years ago, is a history of China, but it is more than that. It is a sociological study, a description, and an account of Chinese religions, industries, art and literature. The author was first a missionary, then for many years in the employ of the Chinese imperial government, then for many more years in the diplomatic service, ending as chief of the division of far eastern affairs in the state department, and is now professor of oriental languages and literature in the University of California. It used to be said

of him that he knew the Chinese language better than any but a very few of the Chinese.

THE CHRISTIAN FAITH. *By Joseph Stump. The Macmillan Company,* $4.00.

This textbook in systematic theology, by the president of Northwestern Lutheran theological seminary, gives a clear, forceful and uncompromising statement of the orthodox Lutheran doctrines as originally set forth in the Augsburg confession. It is a companion volume to the author's "The Christian Life," published two years ago, which treated the problems of conduct, as this treats the problems of belief, strictly by the method of interpreting the authoritative teachings of the scriptures.

THE MARCH OF ELEVEN MEN. *By Frank S. Mead. Bobbs-Merrill Company,* $2.00.

Ever since Will Durant told the story of philosophy by telling the stories of a dozen or more philosophers and made the whole country read it, some hundreds of writers, we should judge, have cherished the idea of doing the same thing for the story of religion. A good many have actually done it and have got the results into print. But none of these efforts has ever quite clicked. Frank Mead's bid is in many ways the best of them all. Written as a series of articles for the Christian Herald, it is purposely journalistic in style—colorful, readable, touch-and-go. One cannot wisely use it as a book of reference, or gain from it exact information on fine points of theology. Luther protested against the sale of indulgences. Just what is an indulgence? You will never know without having recourse to other and more exact statements. Some of the author's judgments seem abrupt, but in telling the story of Christianity in 200 pages there is no room for argument. The movement is swift. The pictures are vivid. It will be a dull reader who is not quickened to a desire to know more of the "eleven men," and some of the supporting characters in the cast, who are so brilliantly introduced.

REVOLUTION IN ECONOMIC LIFE. *By W. Russell Shull. Edwards Brothers, Ann Arbor, Mich.,* $1.75.

Mr. Shull's book is, in effect, a frontal attack upon the present industrial and economic order on the ground that it has not produced, and as at present constituted and motivated cannot be expected to produce, results which meet even the minimum requirements of the Christian conscience. To say that this is a "machine age" is merely to describe the methods by which we do our work. To say that it is a "capitalistic age" is only to describe its financial organization. Machines and capital are permanent and necessary factors in economical production and exchange on a large scale. The real indictment is that this is an age which uses machines and capital primarily as instruments for gaining private profit, not for advancing the general good. The author has no specific remedy to suggest. He makes no claim to being an expert in economics or industrial organization. His thesis is that the present system needs a thorough overhauling, to be worked out by experts of course, but guided by other than the profit motive and supported by a public similarly enfranchised from thralldom to the lust for riches. It is the business of Christianity not to write the plans and specifications of a new order but to furnish that new motivation.

THE FOUNDING OF AMERICAN COLLEGES AND UNIVERSITIES BEFORE THE CIVIL WAR. *By Donald G. Tewksbury. Teachers College, Columbia University.*

The part played by religious influences in the early history of higher education in the United States is the central theme in this careful study. It is a valuable contribution to American church history of the period before 1860, and its extensive and well arranged bibliographies will be of great service to the student. Two limitations which the author has imposed upon himself, doubtless quite consciously and for adequate reasons, make his work a diagram rather than a life-like picture of higher education in the period under consideration. He makes no mention of the methods by which or the extent to which the institutions were financed, and he gives no account of either the character of their curricula, the size of their student bodies, or the number or characteristics of their instructors. Some of the generalizations, while not open to sweeping denial, leave a somewhat misleading impression. For example, while it is true that among the Methodists, Baptists and Disciples "evangelical fervor was more highly regarded than learning or scholarship," it can scarcely be said that there existed among them "an active prejudice against colleges and collegiate training." The Disciples planned a college within two years after they came into existence as a separate body, and founded one within six years and a second within twelve years. They were, in fact, so eager to found colleges without counting the cost that they started a good many more than they could support. The Baptists, while, of course, not getting as early a start as the Congregationalists, founded eight colleges to the Congregationalists' seven in the first forty years of the nineteenth century, and fifteen to the Congregationalists' nine in the next twenty years. The whole study throws interesting light on the way in which culture kept pace with religion, and was supported by religion, as religion followed the frontier.

CORRESPONDENCE

A Critical Six Months

EDITOR THE CHRISTIAN CENTURY:

SIR: The next six months should not be merely months of watchful waiting. The future of the world for a generation will depend largely on what is done or not done in this time. While we have hopes and seem to be making a little progress, we must recognize, as Lord Robert Cecil has just emphasized, that though the nations are now too poor to fight, they are not too poor to hate, and unless three things are done after the disarmament conference reopens next winter, there will not be a cent saved and an awful outgo annually of four thousand million dollars from an impoverished world will continue and menace the possibility of prosperity. These three things, vastly more important than our prohibition question which has grotesquely monopolized attention, are (1) the drastic reduction of armaments and expenditures for them; (2) the recognition of equality of status which Germany justly demands in fulfillment of the pledges at Versailles, and without which she refuses to cooperate further at the conference. This would probably mean her withdrawal also from the League of Nations and provide an additional appalling menace to that world organization without which there can be no prosperity or security; (3) there must be effective international control of whatever armaments are left.

Lord Cecil from wide observation and study declares that "Europe, with the exception of a section of the French and of these nations which usually act with France, such as Poland and the little entente, is solid for disarmament." What are the obstacles toward relieving the taxpayer of intolerable and unnecessary burdens? Lack of adequate instruction of the masses by

church, school, press and clubs as to what is needed and perfectly feasible. In spite of much preaching about brotherly love, for the most part futile, there has been far too little on showing how nations can end war now as effectively as in the past; without any change of human nature, cities ceased fighting cities; and our 48 states through a supreme court and interstate free trade have prevented war between one state and another state in spite of a hundred disputes and much criminality in many states.

The cost of killing a soldier in the world war was about $25,000. The abolition of heavy armaments would cut off three-quarters of world expenditure for arms. Italy is giving up battleships; but our own people seem so afraid of disarmed Germany; of Japan with half our population and a small fraction of our wealth; of France with whom we have never been at war; of Britain, spite of the unguarded Canadian frontier, that our senators insist on a building up of battleships as if both we and these nations had not signed the pact to renounce war.

Let churches, press and clubs tell the plain facts affecting our duties in the next six months to create a compelling public opinion, and the man in the street will begin to understand why it is so hard to get a job. And perhaps the dumb millions will find their tongues and have something to say that will be heard at Geneva.

Boston, Mass LUCIA AMES MEAD.

Against a Substitute Plan

EDITOR THE CHRISTIAN CENTURY:

SIR: The discussion of substitutes for the 18th amendment by the drys is a dangerous business. Any "plan" would be much worse than the return of the old saloon. That institution had a certain stench about it which set it apart from the path of respectable people. There was a sharp line of demarcation between those who opened the blinded doors and those who did not. If liquor gets back it will be popularized. Young people generally will have to choose between sodas and something else and sodas will be unpopular.

Can one conceive of a substitute that has any virtue in it? Take the matter of state rights. This shows the insincerity of the wets. A state is not a unit on the liquor question. The people of Cleveland, for example, will be more dissatisfied than ever if they are kept dry by rural Ohio, when Pennsylvania and New York are wet. The state rights talk is being used as an entering wedge. As Lincoln said about slavery—we cannot be half dry and half wet.

Kent, O. C. BENJAMIN IRWIN.

Proportional Representation

EDITOR THE CHRISTIAN CENTURY:

SIR: There is hardly a periodical today that I so much value or so greatly enjoy for its stimulating influence and good sense as The Christian Century. It therefore was with surprise that I read a paragraph or two in the current issue, touching on proportional representation. It may indeed be that the paragraph was rather light and facetious, or it may be that proportional representation is so repugnant to your mind as to deserve fully the implications of the offending paragraph. If serious, it is hard for me to see why one should assume that because we have ills that should be got rid of, we will in some way make them permanent by proportional representation.

Without doubt, under a thorough system of proportional representation we might find any and every sort of erratic group holding together and electing a representative in congress, a state legislature or a city council. But even so, if to have a freak in congress (more so than what we at times now have) may threaten us with publication and franking of unlimited pages of his vagaries, why not stop that nuisance now? Why not cut off the wasteful printing by majority and minority members today? They at least rarely say anything out of the ordinary, and new proportional representation freaks might.

Under the constitution, we could hardly gather all the freaks in the United States to support one member of congress; it would have to be simply the freaks of one state. Even New York or Pennsylvania would hardly be able to get together votes under proportional representation to elect stranger specimens than have at times been in congress. On the other hand, take a man like myself who has lived over fifty years in Kansas, been a voter over forty years, and rarely indeed has been represented in congress, in legislature or in city council—it would be quite a satisfaction to have a proportional system wherein and whereby the large minority in Kansas would always have some representation in the law-making bodies.

For 72 years, the Republicans have cast as high as two-thirds of the votes of an election, but rarely more than (and usually about) four-sevenths, yet for most purposes of citizenship, the three-sevenths minority may as well not have dwelt in Kansas in these 72 years. Except for a few the whole tendency even as in the darkest South is to crush out all independence and to make all citizens cringe in submission to those dominant. Many men may be pointed to in our history who were reared in a different political faith, but who on coming to Kansas, saw that Emerson may say, "Whoso would be a man must be a nonconformist," but that who would take an effective part in public affairs must in nine cases out of ten, if not 99 out of 100, make outward protestation of political affiliation with the majority party.

Do not take this as a personal grievance exactly, as I have held public elective office for 24 years since 1896. But I am describing the general situation. I think the whole world needs proportional representation to avert majority despotism wherein the so-called majority is simply the choice of a compact plurality who do not believe in popular government in truth.

Russell, Kan. J. C. RUPPENTHAL.

The Socially-Minded Dry Can Vote Communist

EDITOR THE CHRISTIAN CENTURY:

SIR: The ardent prohibitionist cannot vote for Hoover with his policy of retreat. If he is mildly socialist or even socially-minded he cannot vote for Hoover, the consistent capitalist who tips off the bankers and big industries to the tune of millions and lets the producer worker starve. Roosevelt is out of running for the prohibitionist. Also the pacifist is voting in the dark with his eyes shut in voting for the governor of New York. He speaks beautiful phrases but is not radical; does not go to the root of the world's disease. Thomas, socialist, is the outstanding man of integrity. But how can the prohibitionist sign on the dotted line for the "rider" for the repeal of the 18th amendment in the socialist party platform? I cannot.

I have been a member of the socialist party since 1920. I am not a communist. But I plan to vote communist. In their platform there is nothing on prohibition. They count bread, not beer, the issue. They have not been hoodwinked by capitalists who wish to trap drys who are socially-minded lest, these capitalists fear, they will lose their system as the booze makers have. This does not mean that more communists are dry than socialists.

A vote for the communists is a stronger protest vote than a vote for the socialists.

I admire the backbone of the communists in nominating for vice president one who happens to be a Negro. Of course, to vote for him because he happens to be a Negro would be almost as foolish as not to vote for him because he happens to be a Negro.

The communist platform is simple and direct: 1. Unemployment and social insurance . . . 3. Emergency relief for the impoverished farmers . . . and exemption from taxes, no forced collection of rents or debts. 4. Equal rights for the Negroes . . . 6. Against imperialist war. . . .

I am not a Communist. But I cannot vote for anybody else.

New York City. CLARENCE V. HOWELL,
Director, Reconciliation Trips.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

New York Likes Its New Mayor

Discovers What a City Executive Can Do If He Wants To—Open New Methodist Church

(Correspondence from New York)

NEW YORK, Sept. 10.—Our new mayor, Joseph V. McKee, has got off to a good start. Our city, long accustomed to the do-nothingism of Mr. Walker, is somewhat startled to find problems actually attacked with vigor and action taken. Already Mr. McKee has started a census of the unemployed and those needing relief so that he may know with some accuracy what the problem really is. In the few days he has been mayor he has reduced the salaries of himself and other high officials from the peak to which they were raised a couple of years ago in the notorious salary grab. Moreover, in reducing salaries he announces that he will not reduce city employes who are getting less than $2,000 per year. Also he has made a favorable impression by awarding a city printing contract to a low bidder rather than a specially favored high one. And, added to all this, he has told the communists that he would be pleased to meet a delegation representing them and hear what they have to say about the relief of the unemployed. All in all it is quite a change. Of course Mr. Walker may run again in the special election to be held this coming November but this possibility seems even less likely than it did when I wrote my letter of last week. As was stated previously in this column, a large share of the credit for relieving the city of Mr. Walker must go to the city affairs committee headed by John Haynes Holmes. That committee is making an appeal for funds to carry on its work. It is to be hoped there will be a generous response.

* * *

Community Church to Meet In Town Hall

The Community church, which held its meetings last year in Temple Beth-El at Fifth avenue and 76th street will hold its services this season at the Town hall on West 43rd street. It was hoped that a new building would be erected on the old site of the church long before this, but the prolonged business depression has brought sulh delays that this is impossible.

* * *

Metropolitan Temple in New Building

The Metropolitan Temple Methodist Episcopal church will enter its new home a week from tomorrow. This church is to be congratulated on its splendid new edifice at Seventh avenue and 13th street. The congregation has been without a home since fire destroyed the old structure about four years ago. The new church has been made possible by giving over part of the old site to an apartment house, but this project has differed from most such efforts by the fact that the church is fully and completely separate from the commercial building. This church organization is about a hundred years old and at one time General Grant was a trustee of it. The present pastor is Dr. Wallace MacMullen, formerly professor of homiletics at Drew university.

* * *

Lodging House for Single Men

One of the hardest problems in the last two winters has been what to do with the unemployed single man. The social agencies and the employers have quite rightly felt that the married men with dependants were entitled to first consideration. But this has meant that very little has been left for the single man. An effort is now being made by a small group to provide shelter and food for jobless single men. Ben Howe, a social worker, and Buckminster Fuller, head of the structural study associates, are in charge of the undertaking. A tenement has been secured which is now being fitted up to accommodate some 250 men. Mr. Howe points out that it is his purpose and the purpose of his associates to use this house as a sample of what may be done in this line and his hope is that welfare organizations and private citizens may help in establishing other shelters of this nature. As Mr. Howe says, "The single man has been forgotten in this emergency."

* * *

Unusual Lecture Course

A group at the Brooklyn Institute of arts and sciences has announced an unusual lecture course for five or six Saturday evenings this fall and winter. In their prospectus they point out that their study of present day science and philosophy had seemed to make nature understandable and lawless. "We were forced to ask ourselves," they say, "have we no alternative but to return to faith?" "Must we again submit to the ignominy of accepting authority for truth where there can be no reliable truth for authority?" The result of this questioning has been these proposed lectures: "Indeterminacy and Philosophy" by John Dewey, "Relativity and Philosophy" by Prof. W. P. Montague, "New Views on Evolution" by Prof. E. G. Spaulding of Princeton, "Science and Ethics" by Prof. R. A. Millikan and "Science, Religion and Theology" by Prof. Morris Cohen.

* * *

Ministers Back from Vacations

The pastors of most of our churches return to their pulpits tomorrow, Dr. Sockman, Dr. Buttrick, Dr. Romig and many other leaders are actively into their fall's work.

EDMUND B. CHAFFEE.

Japan Awaits Lytton Report

May Lead to Anti-Foreign Outburst—Missionaries Criticize Kagawa's Evangelistic Campaigns

(Correspondence from Japan)

TAKAYAMA BEACH, Aug. 20.—To recognize or not to recognize Manchukuo, that is the question. Almost every expression of public opinion for the past three months has favored prompt de jure recognition of the new Manchurian regime under Japanese protection. Yet recognition has not been forthcoming. Instead the foreign office has been busy making "preparations," by which we understand they have been studying what may be the international implications of recognition. The imperial diet is soon to convene again and the Saito cabinet will then face the dilemma of having failed to carry out the unanimous recommendation of that body at its adjournment last June. Thus troubles seem to be piling up before the coalition cabinet. Little success has been attained in relieving the financial distress of either the rural or the industrial classes, and now the smaller merchants who constitute so large a proportion of Japan's bourgeoisie are demanding prompt and definite redress from the ills of increasingly monopolistic capitalism.

All this may be but the result of agitation by the militarist and fascist element which seeks immediate political supremacy. The crisis will undoubtedly come when the Lytton commission makes recommendations not acceptable to Japan and cause is found therein for public indignation at foreign interference with Japan's righteous interests and divine destiny. Meanwhile the further decline of the yen makes it appear possible that even this nation's financial and commercial interests see in this economic instrument a means of discouraging further military extravagance.

* * *

Communists Show New Vigor

The communists, for a time caught in the sweep of nationalist excitement, now begin to find the situation peculiarly suited to the advancement of their gospel of destructive protest and are employing the tactics of putting obstructionist delegates and observers in all social-problems conferences and public gatherings. A recent Y.M.C.A. summer school at Gotemba was made impossible by such disturbers who scorned and heckled all that organized religion might propose to remedy present economic conditions. It must be admitted that the Japanese church has thus far shown itself far more interested in consolidating recent Japanese advances in

Manchuria by evangelistic efforts among both the Japanese and Chinese than in vigorously attacking home problems and social evils. That perhaps is natural in as much as the heathen abroad always constitutes a greater challenge to evangelistic zeal than the more domestic variety. But communism is equally propagandist, and by refusing to cooperate with religion's serious efforts at social amelioration reveals its own essential bigotry and intolerance.

* * *

Missionaries Question Kagawa's Methods

The annual conference of federated missions in Japan was held in Karuizawa the latter part of July as usual. The program represented an honest effort at a balanced consideration of both personal and social aspects of Christian redemption. Representing some 40 missionary bodies at work in Japan this summer conference never fails to bring forth interesting points of controversy between the conservative and liberal elements of the faith. This year's gathering, however, was singularly free from acrimony and both the papers read and the discussion following, together with the findings adopted, indicate genuine progress in the direction of Christian comity and even unity in certain undertakings as well as in brotherhood within differing communions.

Perhaps the most lamentable feature of the conference was the disclosure of serious defection from Mr. Kagawa's leadership in the Kingdom of God movement, and even a degree of Anglo-Saxon rudeness in confronting him directly with embarrassing questions following one of his optimistic and encouraging addresses. It must be recognized that the movement and Mr. Kagawa himself are open to many of the criticisms usually leveled at evangelistic campaigns and professional evangelists; likewise, there may be reason for resentment at Kagawa-san's failure to identify himself and his gospel with the local churches, their ministers and missionaries, in the communities where he preaches. But far more serious are the indications of unwillingness on the part of some Japanese Christians and foreign missionaries to accept the social emphases of Mr. Kagawa's faith.

* * *

And So Forth

National Christian council headquarters reports the holding of 52 rural gospel schools throughout Japan between June, 1931 and July, 1932.

The Hon. K. Takahashi, veteran finance minister of the Saito cabinet, still keeps on his desk for daily reading the Bible he received from Dr. Verbeck sixty-odd years ago; Mrs. Takahashi is a member of the Japan Methodist church.

Kagawa Cooperators in Japan, a group of missionaries and nationals thoroughly sympathetic with the "Friends of Jesus movement," which gladly subordinated its activities to the larger Kingdom of God campaign of the past three years, has recently with Mr. Kagawa's approval assumed responsibility for the publication of all the latter's writings in lands other than Japan, this for the avoidance of duplication and confusion as well as to insure the best and fullest possible publicity for the movement.

The death of Dr. J. G. Dunlop of the Northern Presbyterian mission removes another of those older missionaries who regarded their labors in the light of Christian statesmanship in a great international brotherhood; a Canadian working in an American mission board in Japan.

* * *

Newspaper Critics Attack Missionary Vacations

The missionaries are getting their annual drubbing through the forum columns of the English newspapers for taking such long vacations at cool summer resorts, while other folks, both Japanese and foreign business people among the latter being the severest critics, continue to swelter in the hot regions. Perhaps we *are* selfish in this regard, but experience has shown that the health casualties are much greater during the winter months when resistance is not built up in summer. The solution probably is not less vacation for missionaries, but more for everybody, and as to the relative amount of play time enjoyed by missionaries, and foreign business people, we presume that will have to be left to their respective consciences.

T. T. BRUMBAUGH.

Mr. Eddy Reports on Russia

Sees "Most Significant Thing Upon This Planet" Coming Into Being

Mr. Sherwood Eddy has recently returned to this country after a two months' tour of Europe. He has made a special study of conditions in Russia, which he found "challenging, disturbing, irritating, but tragically interesting." Among unfavorable findings he reports: A very serious inflation, with a sharp depreciation of the rouble, a falling off of its purchasing power, a lower standard of living than in any recent year. A grave financial crisis, with a serious crop shortage. A falling down in detail in the "plan of the whole" now in process, with waste, delay, failure. A rapid militarization of the mind of youth.

Over against these unfavorable findings he lists among the gains of this year over recent years:

A tremendous increase in construction in heavy industry, buildings, roads, electric power plants, etc., with six new cities rising out of the ground within a few months.

An unbelievable advance in education, with 25 million enrolled in primary and secondary institutions; in universities 530,000; in technical institutions 855,000; in kindergartens 5 million; in free compulsory primary education an enrolment of 95 per cent of the children.

A steady advance in the cultural life of Russia. The Cultural Olympics this year dramatically portrayed the advance in music, art, athletics, etc., for nearly 200 peoples, races and tongues in the autonomous republics all over Russia.

An enormous advance in collectivization, mechanized agriculture and cooperation. Some 15 million families with 80 per

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cent of the cultivated area of Russia are now included in collective and state farms. The consumers' cooperatives include 75 million members. It is expected that the five year plan will be completed in four years, at the end of 1932.

There is a somewhat better treatment of intellectuals and engineers and less persecution of "white" Russians, kulaks and religionists.

In spite of many unfavorable factors, Mr. Eddy believes that the government of Russia is, together with that of Britain, "the most stable and lasting in all Europe." The series of five-year plans will probably ultimately succeed.

"After nine visits to Russia during the last 20 years," writes Mr. Eddy, "I leave that country with the conviction that the most significant thing upon this planet is now coming into being there. I believe we are now entering upon an era in world history which will in time achieve both social justice and liberty, in the necessary coordination of individualism and collectivism. Russia will demand social justice for all, while we stand for liberty.

"After the signal failure of organized religion during the last 19 centuries to achieve any significant approach to or promise of economic justice and security for great masses of men, it will be of profound moment in time to the whole humanity if any system, or movement, or 'experiment' can force the rest of the world to put its house in order and to end the exploitation of the many by the few."

Dr. Vail Gets Medal for Notable Service in India

Dr. Charles E. Vail, Presbyterian medical missionary in charge of Miraj hospital, Miraj, India, has been awarded the gold Kaiser-I-Hind medal for distinguished medical service in India. This is the second time his majesty, King George, has honored Dr. Vail, he having received the Kaiser-I-Hind silver medal of the second class in 1930. Dr. Vail became a missionary of the foreign board in 1909. He is a Princeton graduate.

Chicago Mass Meeting Hears Report On World Congress Against War

Malcolm Cowley, literary editor of the New Republic, who attended the World Congress Against War, held in Amsterdam, as secretary of the American committee, discussed the congress before a mass meeting held in Chicago, in the New Masonic temple, on Sept. 18. Mr. Cowley was one of a numerous delegation including some of America's foremost authors and social service leaders. Dr. Curtis W. Reese of Lincoln center, was chairman of the Chicago meeting. Rabbi S. B. Freehof also spoke.

Federal Council Radio Programs

During August, September and October, the radio programs sponsored by the church federations of the country and the Federal council include: Rev. Frederick K. Stamm on "High Lights of the Bible"; Dr. Frederick H. Knubel in the National Sunday forum, and Rev. Stanley High on "The World of Religion." On Nov. 1 the winter schedule, with Dr. Daniel Poling, Dr. S. Parkes Cadman and Dr. Harry Emerson Fosdick as speakers, will begin.

Churches Join in Labor Day Fete

Religious Service Part of Holiday Celebration at Atlanta—City Plans Force Church Removals

(Correspondence from Atlanta)

ATLANTA, Sept. 8.—Religious services under the auspices of the Atlanta Christian council were an unusual feature of the Labor day celebration here. The idea for the service as a part of the Labor day program at Lakewood park, Southeastern Exposition grounds, originated with the labor leaders and was strongly endorsed by the Journal of Labor. At three in the afternoon, before the main grandstand in the park, members of the Evangelical Ministers association and labor leaders assembled and the Salvation army band led in the singing of many old favorite hymns of the church. Dr. D. P. McGeachy, president of the Christian council, delivered an address on the subject, "Have We Forgotten God?" At the close of the address, an aerial bomb was fired as a signal for the thousands present to rise and unite in repeating the Lord's prayer. The services were concluded with the benediction pronounced by Dr. R. L. Russell, president of the Evangelical Ministers association. Cordial relations have always existed between the laborers and the organized unions and the churches, but this demonstration was unique in its promotional value.

A union service on the capitol grounds on Sunday night preceding Labor day has been a regular feature of the local religious calendar for many years. A minister speaks one year and a labor leader speaks the next. The services have grown through the years until the front lawn of the state house has been filled with people in recent years. This service at the park, however, has never before featured the Labor day program.

* * *

Baptists Plan Fall Rally

Baptists of Atlanta, facing the close of the hardest year financially in many years, and with many of the institutions and agencies in serious financial condition, plan a rally of their forces with a meeting in Druid Hills church on Sept. 15. Dr. Fred F. Brown, president of the Southern Baptist convention, and Dr. J. Ellis Sammons, president of the Georgia state convention, will appear as the speakers.

* * *

Bishop Candler Passes 75th Birthday

Congratulatory messages from all parts of the country came to Bishop Warren Akin Candler, senior bishop of the Methodist Episcopal church, south, and one of the best known churchmen in the south, on his recent birthday. The bishop was 75 years old and expressed himself as "feeling younger." Bishop Candler has been a pillar of strength in sustaining traditional Methodist orthodoxy and the historic evangelical fervor of the denomination for more than 50 years. At his present advanced age he can carry a congregation with him as he swings into an old fashioned oratorical demonstration of an art so nearly lost in the new south.

* * *

Youngest President Inaugurated At Columbia Seminary

Rev. J. McDowell Richards, youngest president to assume the official duties as head of Columbia theological seminary (Presbyterian) at Decatur, Ga., was inaugurated with the opening of the 105th annual session of the institution on Sept. 8. Mr. Richards completed study abroad in 1927, served as a fellow in the seminary and lately as pastor of the First Presbyterian church, Thomasville, Ga. He is a man of unusual attainments as a scholar. The student body of the seminary this year includes men from many far-away states and territories.

* * *

Mayor and Civic Committee Fly After $10,000,000

Mayor James J. Key and his supporters in an effort to obtain from the federal government a loan of $10,000,000 for an improved metropolitan sewer system, took to the air this week for Washington to lay the city's claims before the chief executive. After some squabbling as to just what the money was to be spent for and just what amount was to be asked, the guardians of the city's civic progress hopped off for the national capital armed with the governor's appeal to the national relief commission.

* * *

New Civic Center Plan Dooms Several Church Buildings

City engineers recently announced extensive plans for the creation of a new and very spacious civic center about the state house grounds. The new city hall building, a 12-story gothic structure erected about two years ago, is the first unit of the plan. Other buildings will house all civic activities and public works. This plan will doom four of the city's oldest and best known church structures. Three of these, however, have been planning to move for several years. The property involved includes the buildings of the Second Baptist church, Central Presbyterian church, St. Philip's cathedral (Episcopal) and the Lutheran Church of the Redeemer. The churches will erect new buildings on the north side of the city. Plans are already on foot for buildings for the Baptists, Episcopalians and Lutherans.

* * *

C. of C. Backs "Back-to-the-Soil" Move

The Atlanta chamber of commerce has moved about 25 families, long unemployed in the city, back to the land and equipped them with necessary farming supplies and capital. The movement goes on with fine results. Trucks are to be seen leaving the city daily with families happy in the anticipation of work and independence. These emigrating families pass long lines of their less fortunate neighbors who stand in line for free bread being distributed by a large local baking concern. Unemployment is now on the decrease in Atlanta, however, and the reopening of many mills and shops indicates a distinct revival.

ADIEL JARRETT MONCRIEF, JR.

Textile Strike Hurts Britain

Million Pounds a Week Lost by Struggle in Lancashire—Methodists Near Reunion Conference

(British Table Talk)

LONDON, Aug. 30.—Before these words are read it may be that the cotton strike will have ended. At the present moment there are no signs of the end. On Aug. 29 the word went forth from their union that the weavers must cease work. This order applies to about 200,000 workers in 1,000 weaving sheds. If the weavers stop, before long of necessity the spinners must stop. The whole business reflects seriously upon the common sense of those who are responsible for the cotton trade. The final cause of the breakdown in negotiations was the refusal of the manufacturers to reinstate 2,000 strikers who had lost their jobs as a result of a strike during previous troubles. The employers said that they would reinstate them when vacancies arose. "Now," the weavers insisted. This was the last straw; but important as the last straw may be, there are other causes to be remembered. The employers had proposed a cut in wages of 12½ per cent, reduced afterwards to 10. The weavers were prepared to accept something over 6 per cent. On Friday last the negotiations after three days broke down on the "reinstatement" problem; the negotiators did not come to the wages cut.

* * *

Face Loss of a Million Pounds a Week

Lancashire has been steadily losing its ground in the cotton trade of the world. The strike will cost Lancashire a million pounds a week and a further loss of markets. It is said on the high authority of the Manchester Guardian that "blundering obstinacy brought about the final rupture," and that there was bad leadership on both sides. The Lancashire cotton trade leaders have a great reputation for practical sagacity. It would be a disaster if, in an hour when it was most sorely needed, this sagacity should be missing. If the struggle were protracted, it would fasten upon Lancashire an additional burden, which it cannot bear.

* * *

Methodists Near Reunion

Methodists all over the world will rejoice in the reunion of Methodism which will be celebrated in the great conference to be held next week in the Albert hall. More of that when the hour comes! It is enough now to say that Methodism in this country has never been divided seriously in matters of doctrine, but always because of differing views upon what Methodism involved in its practical service. Each body of seceders believed that they were vindicating the true Methodist tradition. Reunion under such conditions presents none of the problems which meet churches with differing confessions of faith, when they wish to reunite. But the practical difficulties to be solved locally are many. On the tide of a great spiritual movement, these tasks of adjustment need cause no fear, but there will still be a call for patience and good temper.

* * *

Points Out Dangers in Group Movement

In the discussion of the group movement Miss Evelyn Underhill has some valuable words upon the dangers which beset groups within the church. Institutional religion has its obvious dangers and group movements in all ages are themselves a witness to some failures. "Nevertheless the church-type," Miss Underhill says, "in its solid objectivity and reverence for tradition, its massive common sense, is protected from the spiritual cocksureness, the perfectionist temper, the delightful but dangerous feeling that 'We are It' which always lie in wait for group religion." She adds that there are always dangers "inherent in the English passion for religious separatism." All of this goes to confirm the belief that it is terribly hard to keep the balance between the philosophical, the institutional and the mystical elements in religion.

* * *

Sees Bridge and Golf as Signs Of Religion's Waning

A brilliant writer has argued that the fanatical devotion of elderly men and women to golf and bridge is due to the waning of religion. They are seeking by their sports to supply what is missing—they are trying to escape from life by way of the bridge table!

* * *

And So Forth

It is reported that Mr. Sean O'Casey, the author of "Juno and the Paycock," is writing a new play with its setting in Hyde Park. It is inspired by the crowds which argue around the orators, who are free to speak there on any theme. A bishop and an atheist are among the characters. The dramatist, while he is writing the play, is fighting a daily battle against failing eyesight.

One of our weeklies, the Week-End Review, a fresh and vigorous journal, includes among its less serious features a list of comments selected from other papers. Here is one: "The empire emerges from the inquiry with more than a third of the world's sheep and 40 per cent of its cattle, but with no more than 4 per cent of its pigs. Of the 280 million pigs in the world, only 12 per cent are empire pigs. The empire has, however, more than a third of all the goats." —From an Empire Marketing Board Circular.

The bishop of Durham returns to the charge. He has taken the occasion of the disorders in Cornwall to condemn the erastianism of the establishment. He declares flatly that nationalism is utterly discredited in church and state alike. Men are everywhere seeking an escape from it. Are they? In India, for example, or China, or Japan, or many other places which could be named?

John Locke is now to be celebrated. His political theories were the chief gift of the English to the political life of the nations in the 18th century and after. Locke taught Rousseau; Rousseau taught Samuel Adams and Jefferson, and it would not be hard to discover the hand of Locke in the Declaration of Independence.

It is with serious concern that we have read the speeches of Japanese leaders upon Manchuria, especially the words of Mr.

By Herbert L. Willett

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Kaku Mori. When he pleads the watchword, "Back to Asia," to justify the decision to recognize Manchukuo, most of us simply cannot follow his meaning. The one thing clear is that Japan does not mean to accept the Lytton report if it declares that Manchuria should still be Chinese.

EDWARD SHILLITO.

Dr. Newton Will Not Go to London

The Churchman reports, in a dispatch from London: "All negotiations between the King's Weigh House church in London and Rev. Joseph Fort Newton of Philadelphia, have been terminated. The bishop of London refused Dr. Newton a license to preach at Weigh House unless it became an Anglican parish. This could only be done by an act of parliament."

Death of Percy S. Foster, Famous Leader of Song

The death last month, at his home in Washington, D. C., of Percy S. Foster, removed a figure who became famous at the 1892 International Convention of Christian Endeavor, held in New York city, where he assisted in leading the music. After 1894 Mr. Foster was song leader of all the international conventions of Christian Endeavor. As a labor of love he conducted, for 20 years, the music at the presidential inaugurations in Washington.

Rev. Oscar T. Olson Comes To Chicago Church

Rev. Oscar T. Olson, since 1921 minister at Mt. Vernon Methodist church, Baltimore, has been appointed pastor of First Methodist church, Wilmette, a suburb of Chicago, to succeed Rev. Horace G. Smith, who has recently become president of Garrett seminary. The new pastor will make his first appearance before the Wilmette congregation on Sept. 25. Dr. Olson received his education at Albion college, Union seminary and Columbia university.

World Friendship Institute To Be Held in Milwaukee

A World Friendship institute, sponsored by the Federated church women of Milwaukee county, Wis., will be held in Milwaukee Sept. 27-29. Home and foreign missions, women's work, Bible study, etc., will be discussed by a number of leaders. Rev. Ada L. Foster of Milwaukee will lead the Bible study.

Why Upton Sinclair Is a Prohibitionist

In the story of his remarkable career, recently published, Upton Sinclair gives the reason for his attitude toward liquor. He says: "The reason was my mother, whose whole married life was poisoned by alcohol, and who taught me a daily lesson of honor. It took my good and gentle-souled father 30 or 40 years to kill himself, and I watched the process week by week and sometimes hour by hour. It made an indelible impression upon my childish soul, and is the reason for my being a prohibitionist, to the dismay of my 'libertarian' friends."

Communal Issue Left Unsolved

British Cabinet Scheme Will Not Satisfy India—Hindus and Muslims Must Be United for Nation's Sake

(Correspondence from India)

GENEVA, Aug. 30.—A great difficulty in the way of self-government for India is the Hindu-Muslim problem. The Muslims, though belonging to India and sharing in several ways the culture of India, have essentially a different outlook on life from the Hindus. The rigid monotheism of Islam has always been in opposition to the general Hindu attitude deifying forces of nature and men of noble deeds. In spite of this fundamental opposition there has been going on in India since the days of Akbar a process of unification between Hindu and Muslim culture. Islam in India has been influenced in several ways by Hinduism, and Hinduism in turn has been touched at various points by Islam.

With the coming of western culture to India a new situation has been created. The Hindus were the first to take advantage of western education; the Muslims being stronger in their opposition to an alien culture, took to western education only later and that too haltingly. The result has been that in the India of today ruled by the British, where naturally western education and training count for much, the Hindus have acquired a position of leadership in public life and also in the administrative system of the country. The Muslims have now come to realize their folly, and are making every effort to come up to the level of the Hindus in general education and in securing positions of responsibility and influence in the land.

* * *

The Principle of Separate Electorates

This competition for power and influence between the two communities was intensified with the granting of some measure of responsible government for India in 1919, with its provincial and central legislatures, the members of which are elected by different groups of people. The presence of a third party like the British also tends to aggravate the conflict between the two communities. It was in the reforms of 1919 that the British introduced for the first time the vicious principle of separate electorates for Muslims. At that time, it was declared that it was only a temporary device to give adequate representation to Muslims who would in an arrangement of general electorates not get fair treatment from the Hindus who formed the majority. But having once tasted the advantages of special treatment, the Muslims are now generally unwilling to give up the separate electorates granted to them in 1919, though in fairness to them it should be mentioned that there is a growing section among them who do not want special electorates.

At the recent round table conferences the British statesmen asked the Hindu and Muslim delegates to come to some agreement regarding the method of representation in the future legislatures of India. No such agreement could be secured. An important factor in this failure was the constitution of the round table conference itself. Those who attended the conference in London were not properly elected representatives of the people but persons invited for the purpose by the British government. The Muslim delegates were almost entirely made up of those who were known as uncompromising advocates of separate representation for Muslims. Under the circumstance, it was unreasonable to expect that an agreement would be arrived at.

* * *

The Award of the British Cabinet

In the statement of the premier accompanying the communal award recently made by the British cabinet, it is therefore unreal to say, as he does, "We never wished to intervene in the communal controversies in India. We made that abundantly clear during both sessions of the round table conference, when we strove hard to get Indians to settle this matter between themselves. . . . Let them remember when examining the scheme that they themselves failed, when pressed again and again, to produce to us some plan which would give general satisfaction."

Looking at the award itself, separate electorates are granted in the provincial legislatures not only for Muslims but for Sikhs in the Punjab, for Indian Christians, for Anglo-Indians, for Europeans, for the so-called ("depressed classes") and for women. On the question of separate electorate based on religious profession, Indian Christians are divided in their opinion. The younger and educated leaders among both Protestants and Roman Catholics have been decidedly against separate electorates. The British cabinet, instead of following the progressive view, has accepted the view of the reactionaries. It is strange that though the various Indian women's organizations have been demanding that women should be allowed to vote in the general electorates the cabinet has decided otherwise, forcing them to vote in separate women's electorates. The special representation given for Europeans and Anglo-Indians (or Eurasians) completes the disruptive character of the whole award.

The obvious unfairness of the arrangement can be realized when it is seen that according to the award the Bengal legislative council is to have 11 European and four Anglo-Indian representatives, besides 14 seats reserved for Europeans under commerce and industry, against two seats allotted to Indian Christians! The representatives of special interests, like landholders, Muslims, commerce and industry, Europeans and Anglo-Indians, are expected to be conservative and on the side of the British. In any conflict that may arise the government can count on the support of this bloc against the members who are elected by the general electorates and who are almost certain to stand for the rights of the common people whom they represent.

XUM

Prospects of a Solution

In giving the award the British cabinet says: "If, therefore, before a new government of India act has passed into law it is satisfied that the communities who are concerned are mutually agreed on a practicable alternative scheme, it will be prepared to recommend to the parliament that that alternative should be substituted for the provisions now outlined." In spite of this pontifical attitude assumed towards India by the British cabinet, it is along this line of mutual agreement that the ultimate solution of the communal problem in India is to come. The present award, if it is put into effect at all, will reveal to the people, more than anything else, the absurdity of dividing the people of a country for democratic government into separate electorates based on religious professions and on differences of race and interests acquired and inherited.

But before the provincial legislatures suggested by the British cabinet are established, the framework in which they have to fit—namely the central legislature and its powers and functions—have to be defined. Mahatma Gandhi, representing the people, made it clear at the second round table conference that unless the control of finance and the subject of defense are placed under Indian control—with safeguards in the interest of India—there can be no real self-government. The present British government is clearly unprepared to do any such thing. The Government of India act which they are busy preparing now for parliament will be so devised as not to let the control of these vital matters pass out of British hands.

The act may be soon passed by parliament and put into operation in India. But unless it satisfies India on the above two points the situation in India is not going to change. Mr. Gandhi and his 60,000 followers now in prison, even though released when the new constitution is introduced, may have again to find their way to the prisons and perhaps even worse, with several thousands more, and in this manner the conflict will only continue and become more intense. The sufferings of the people may be great. But out of these sufferings will be generated—as we have been seeing in some measure in the last few years—forces which will unite the Hindus and Muslims and create a united India.

P. O. PHILIP.

Death of Dr. Freemantle, Reformed Episcopal Leader

Dean W. A. Freemantle, for 35 years a member of the faculty of the Temple university school of theology, Philadelphia, and a leader in the Reformed Episcopal church, died in Philadelphia Aug. 29 in his 68th year.

New President for Gammon Seminary

Dr. Willis J. King, president of Samuel Houston college, Austin, Tex., was elected president of Gammon theological seminary, Atlanta, Sept. 1. Dr. King is a graduate of Boston university school of theology and received his Ph. D. there in 1921. He has also studied at Oxford university and in the British museum.

Building Gains Over the South

But Industrial Problems Deepen—Social Experiments Increase—Solid Vote for Roosevelt Likely

(Special Staff Correspondence)

NASHVILLE, Sept. 5.—All reports show that building construction is increasing in the south more rapidly than in other sections of the country; the increase for the past quarter has averaged 25 per cent as against a material loss of 11 per cent. Textile mills are showing a healthful upward trend but steel, centered largely in the Birmingham district, is still in the doldrums. Prospects for the cotton farmer do not bring very much hope and the news of the recently invented cotton picker casts a long shadow over the tens of thousands who get a cash income for at least part of the year in the cotton fields; it is not yet perfected, but the department of labor has no doubt about its ultimate perfection. Two men will operate it, it will pick four rows of cotton at a time and take the place of perhaps 100 hand pickers. Georgia has reduced her cotton production by 40 per cent in the last ten years through a persistent and energetic campaign on behalf of diversified farming. King Cotton must be dethroned by diversified farming in the rural south.

* * *

Starvation Conditions in Mining Communities

The most tragic news comes from the mining regions of Kentucky and West Virginia where 25,000 children are being cared for by the Friends Relief committee. A United Press correspondent reports seeing people searching in the grass on the mountain sides for something to eat and chewing roots for what sustenance there was in them. The Quakers are able to feed the children for about 5 cents per meal. The industrial committee of the Federal council has been cooperating to the extent of its ability. Most of these children are without shoes, their clothing tattered and thousands of them will be unable to attend school the coming winter unless some larger help is given. The program of putting local relief back on municipalities misses these miners, who are so largely the victims of a disorganized, chaotic and depleted industry, for they live in villages up and down narrow valleys where there are no community chests.

* * *

In the Field of Higher Education

North Carolina has united her three state schools of higher learning under a single executive and board of trustees. The state university at Chapel Hill, the college of agriculture at Raleigh, and the state woman's college at Greensboro are to be coordinated, not only under a common direction but, if the program of the survey committee is adopted, in curriculum also as far as is practicable, recognizing the special function of each institution. All friends of the progressive viewpoint hope President Frank Graham of the state university will be made the president of the united institution and the probability seems strong that he will be. While still a professor at Chapel Hill he took

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XUM

a forthright stand upon industrial and other current social issues; in spite of this he was made president of the state university.

In Mississippi Bilboism almost wrecked the state institutions of learning, resulting in the Southern Association of Colleges erasing the schools from its accredited list. The reform administration is rehabilitating them and is calling old officials back to their former positions. Retrenchment has resulted in the dropping of 67 teachers but without prejudice. Across the father of waters, in the State University of Louisiana, the author of "Cane Juice," whose dismissal was procured through the intervention of the local Catholic priest, has been restored to his place.

The Vanderbilt school of religion has at last secured settlement from the insurance companies for the burning of Wesley hall. Rebuilding, however, will not be attempted during the depression as additional funds will be required to erect a better building, such as the school requires. Dr. W. A. Harper, for twenty years president of Elon college, has accepted the invitation to head the endowment campaign, seeking one million dollars endowment, one-half of which has already been promised conditional upon securing the other half. Classes in the school of religion will be accommodated in the university halls meanwhile and work will go on as usual.

* * *

Social Experiments
Dot "New South"

The "New South" is the scene of a number of interesting social experiments. In Louisiana, about half-way between Shreveport and Beaumont, in the hill country, is a cooperative colony named New Llano. It has several hundred members working farms, a rice ranch, some small factories and a printery on the cooperative plan. Recently a plot in the "sugar bowl" of Louisiana has been purchased and it is hoped a number of "colonies" can be opened in different sections of the country, so as to exchange products. In time they hope to open larger shops and factories, start truck lines between the "colonies" and create thus an articulated economic life, largely self-sufficing.

Not far away, up in the southern end of the Ozarks in Arkansas, is Commonwealth college. Here a group of students and teachers work together in field, garden, shop and classroom. They are erecting their own college buildings, raising much of their own food, and conducting their educational process on the "study-together" plan, i. e., teachers and students work together. It is a cooperative undertaking, the teachers working three hours per day at physical labor—a very good antidote to golfitis. Tuition is $13 per month and the annual budget of the college is only $5,000. Their consuming interest is the humanities in the modern meaning of that term, that is to say, things that have to do vitally with humanity's life today, such as sociology, history, economics, drama, literature and journalism.

Up near Asheville Mrs. John C. Campbell, whose husband wrote perhaps the best account of "The Southern Highlanders" yet printed, has been for some seasons directing a folk school. The Appalachians are rich in material for such undertakings. Two young Galahads will try a new venture of like kind in the hills near Monteagle, Tenn., the coming school year. Both have been in Denmark to study the folk schools there. Don West graduated from the Vanderbilt school of religion in June. He is a mountain lad, a poet of promise, and a dreamer who has turned his boyhood visions into concrete experiences in social settlement and mountain school. He and his friend, Miles Horton, have obtained the use of a piece of land and some buildings and will gather a small group of mountain youth together in September in an adventure of faith. They will live and work and study together in an earnest and utterly unconventional manner to find what life is all about and how to live it in a manner most serviceable to their fellowmen.

* * *

South Will Be Solid
For Roosevelt

All signs point to the return of the "solid South" in the presidential election. Gov. Roosevelt is personally popular in the south and for the first time this section has a candidate on the national ticket. The defection four years ago was quite as much due to the religious issue as to prohibition. That there has been a startling change in attitude on national prohibition is evidenced by the primaries in North Carolina and Texas. In the former the wet candidate for the senatorial nomination won by 100,000 votes and in the latter a referendum attached to the primary tickets carried wet by a two to one popular vote. In both Tennessee and Missouri the candidates who won are wet. The big campaign of the Allied Forces did not draw large hearings in the south; even the pastors did not rally in any very energetic manner and the lay officials of the churches, in many places, refused to cooperate; they looked upon it as a "Hoover movement" and were not inclined to favor "Hoover-crating" this year.

The new business and industrial interests are inclining many to prefer republican policies, but the depression makes it easy for them to overcome the inclination just now, and besides they have won at least a recognition of protective tariff principles by their own party and neither candidate looks radical to them. On the

Albert Buckner Coe
John Ray Ewers
Herbert L. Willett., Jr.
John Timothy Stone
Roy L. Smith
Stanley I. Stuber
and
Thomas Curtis Clark

make the

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wet and dry issue there is a distinct loss of faith in national prohibition as a means to control the use of liquor. The tone of militant dry leadership is not indicative this year of the coming vote, any more than is that of the militant wets; the changed vote will be cast by a rank and file of upright, average, churchgoing men and women who have been made doubters not by the wets but by the universal illicit use of liquor. They have not gone wet; they will vote to keep their local and state prohibition laws; but they feel prohibition is lost as a national issue and that, as dry democrats, the opposition does not offer enough to warrant bolting their traditional and regular party ticket.

ALVA W. TAYLOR.

Red Cross to Clothe Nearly Eight Millions Unemployed

John Barton Payne, chairman of the American Red Cross, sent out a questionnaire as to needs of the unemployed of the U. S. One-third of the Red Cross chapters reporting state that 7,998,000 persons in this country will need cotton clothes during the next six months; 1,117,431 will require bedding. Mr. Payne's study of the situation was inaugurated after President Hoover had approved the transfer to the Red Cross of 500,000 bales of farm board cotton. The 1,349 chapters so far reporting stated that 105,000 volunteers were ready to go to work on necessary sewing. The east is hardest hit, eastern chapters reporting that 4,584,719 persons in their jurisdiction will need clothes.

Dr. Spellman Consecrated as Auxiliary Bishop of Boston

Rev. Francis J. Spellman, of Whitman, Mass., was consecrated as auxiliary bishop of Boston, on Sept. 8, the first American prelate to be consecrated in the Vatican basilica. The ceremony was at the altar of the cathedral of St. Peter.

Dr. Williamson to Direct Music At Princeton Seminary

Dr. John Finley Williamson, the head of the Westminster Choir school, which moves to Princeton this autumn, will have charge of the courses in music offered at Princeton seminary, and will also direct the musical programs in connection with the seminary services.

Evangeline Booth Cries "No Surrender" on Wet-Dry Crisis

Testifying for the Salvation Army in America as to the value of prohibition, Miss Evangeline Booth, commander in chief of the army, says that "nothing is so vitally important to men and women and children in our country as the demand that we shall submit again to the domination of the legalized liquor traffic, which inevitably means the saloon." Miss Booth declares that the 6,000 officers and social service managers of the army in this country without exception testify to the overwhelming value of prohibition. "It is sometimes suggested that the speakeasies are today more numerous than the saloons used to be. The question is not how many speakeasies there are, but how much business they do. The testimony of our Salvation army officers is that they would rather fight a half-dozen speakeasies than one open and legalized saloon flaunting a cheap and well-advertised temptation before every passerby. It is not a question between the saloon and speakeasy. The question is, shall we have them both? Before prohibition, the saloon was in full swing. But the speakeasies could be counted by the thousands in New York alone."

Dr. Mann, Garrett Professor, To Teach in Y College

Prof. Albert Z. Mann, for five years head of the sociology department of Garrett seminary, has accepted a position as professor of sociology in the International Y. M. C. A. college, Springfield, Mass.

Churches to Observe Week of Penitence and Prayer

The proposed observance by the churches of a special period of penitence and prayer, in view of the grave difficulties confronting the nation and the world, originated in the general assembly of the Presbyterian Church in the U. S. A. Through the commission on evangelism of the Federal council, the other evangelical communions have been invited to cooperate in a simultaneous observance, the week of Oct. 2-8. The interdenominational committee developing this plan consists of Dr. Lewis Mudge, of the Presbyterian church, Dr. F. H. Knubel, of the United Lutheran church and Dr. Charles E. Schaffer, of the Reformed Church in the U. S. Full information may be secured from the Federal Council, 105 E. 22nd St., New York.

Los Angeles Women Stand By 18th Amendment

The Women's law observance association, of Los Angeles, among the directors of which are Mrs. Robert A. Millikan and Mrs. Robert J. Burdette, sends out a pronouncement, declaring that "in view of the approaching elections, the two planks relating to the 18th amendment given us for

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consideration, and the apparently disturbed political views of the people of this country, we as an organization wish to state that we stand firmly for the retention of the 18th amendment. . . . We must work for those candidates in office, from the President down, who have the best interests of this cause at heart. . . . We must work for concerted action throughout the country; we must publish our aims in terms that cannot be mistaken, and we must present such an undivided front in our statements to Washington as to leave no doubt in the mind of the government how this question must be settled."

Bishop Taitt Praises Japan And Her Churches

According to the Churchman, the group of American Episcopal leaders who have just returned to this country after a study tour of conditions in the orient, were most favorably impressed by their findings. Bishop Francis M. Taitt, of Philadelphia, was especially impressed with the greatness of Japan and the work of the church there. He remarked that prohibition is not a problem in Japan, since the Japanese favor temperance education rather than legal prohibitive measures.

Baltimore Calls Ross W. Sanderson

Rev. Ross W. Sanderson, who was for eight years secretary of the Wichita, Kan., council of churches, and who for the past three years has been connected with the Institute of Social and Religious Research, became executive secretary of the Baltimore council of churches on Sept. 1.

Disciple Missionary Returns to U. S. After 36 Years' Service

Rev. and Mrs. Frank Garrett, who have completed 36 years of missionary service in China, have returned to this country. At Nantungchow Mr. Garrett has superintended the erection and conduct of a boys' technical school, and has also superintended evangelistic work for a district with a population of two million. Mrs. Garrett has been active in teaching and evangelistic work for women.

Bishop McConnell Leader in Move For Thomas Committee of 100,000

Plans are announced to organize a Thomas and Maurer committee of 100,000 between now and Nov. 1. Paul Douglas, of the University of Chicago, is to be chairman of the committee. The vice-chairmen are John Dewey, F. J. McConnell, Oswald Garrison Villard, Morris R. Cohen. Reinhold Niebuhr is the treasurer.

Kansas Stands Firm For Prohibition

At the Kansas state conventions of both parties, held in Topeka, late in August, declarations against prohibition repeal were written into the platforms. The republican platform contained this plank: "The republican party of Kansas adheres to its established policy of strict and impartial law enforcement and prohibition of the liquor traffic. We are opposed to the repeal of the 18th amendment." Gov. Harry H. Woodring, nominee for re-election and a supporter of the presidential candidacy of Gov. Roosevelt, read the democratic platform, which was adopted with this prohibition plank: "We reaffirm our adherence to the traditional Kansas policy of prohibition. We will oppose all attempts to weaken this law and pledge the strict enforcement of this and all other laws."

Harper & Brothers Annex Smith-Long Religious Book List

Nearly three years ago the religious book department of Doubleday, Doran & Company was taken over by Richard R. Smith, Inc.—now Ray Long & Richard R. Smith, Inc. This firm announces that on Sept. 1 its large list of religious books was taken over by Harper & Brothers, this transfer being due to unfavorable business conditions. Charles W. Ferguson, who has been secretary of the Long-Smith firm, and a religious book editor for many years, is joining in the formation of a new book publishing firm to be called the Round Table Press.

Religious Education Leader Returns to Pastorate

Rev. Charles Darsie, for 14 years associated with the department of religious education of the Disciples of Christ, has resigned, and becomes pastor of the Disciples church at Greensboro, N. C., this month.

Indianapolis Host to Federal Council Quadrennial Meeting

The quadrennial meeting of the Federal council will be held in Indianapolis Dec. 6-10, 1932. Dr. J. Ross Stevenson is chairman of the committee on program. Special attention will be given at the meeting to the spiritual life and witness of the churches.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Age of Consent

(Dorothy Wilson, Richard Cromwell) (Radio) Another preposterous "college," coeducational, where life consists in brazenly sophisticated, smart-aleck conversation and continuous girl-chasing. Real love and sex impulse thoroughly jumbled. John Halliday's fine professor role chief point of intelligent interest.

A: Absurd. Y: Pernicious. C: No.

Big City Blues

(Joan Blondel, Erich Linden) (Warner) Country boy—ambition—big city—bad influences—suspicion of murder, etc. Shows New York life as glorified mixture of cheap crookedness, chorus girls, playboys, gaudy night clubs and hectic booze parties. Waste of Joan Blondell's talent.

A: Cheap. Y: Unwholesome. C: No.

Doctor X

(Lionel Atwill, Fay Wray) (1st Natl.) Murder-thriller that aims to outdo all previous attempts at thrill and horror. Pseudo-medical college, creepy doctors, stock scare devices, weird murders and suicides, with the gruesome novelty of cannibalism supposedly practiced by the murderer. Waste of skilled actors.

A: Mostly absurd. Y: No. C: No.

Crooner, The

(David Manners, Ken Murray, Ann Dvorak) (1st Natl.) Modest, engaging college boy stumbles into popularity as cabaret singer with his own band, is exploited into radio star at huge salary, till success turns his head and he crashes. Well acted and unusual degree of human interest in the characters.

A: Rather good. Y: Excellent. C: Good.

Flames

(John Mack Brown) (Monogram) Sensational melodrama about two firemen, two girls, an evil intentioned boss, and a terrific fire that allows some spectacular heroics on the part of the hero. Just another movie.

A: Mediocre. Y: Worthless. C: No.

Night Club Lady

(Adolphe Menjou) (Columbia) Thrilling murder-mystery with several sensational murders, good suspense throughout, well acted by Menjou as the great detective, but with rather crude comic relief and some incredible features. Supporting cast rather undistinguished.

A: Good of kind. Y: Doubtful. C: No.

Successful Calamity, A

(George Arliss, Mary Astor) (Warner) Human, realistic, social comedy in the exact Arliss style, with only such changes from the old Kummer stage play as improve the screen version. Able cast supports adequately the fine character work of the star. Intelligent entertainment.

A: Excellent. Y: Excellent. C: Good as far as it interests.

Best Recent Films for Family:

Congorilla
Make Me a Star
Mr. Robinson Crusoe
My Pal the King
Rebecca of Sunnybrook Farm
70,000 Witnesses

Films of Especial Interest for Adults:

Almost Married
American Madness
The First Year
Reserved for Ladies
Lady and Gent
Washington Masquerade

BOOKS RECEIVED

Historical Evolution of Hispanic America, by J. Fred Rippy. F. S. Crofts & Co., $5.00.

Christianity, by Edwyn Bevan. Holt.

Christian Science Hymnal, revised and enlarged. Christian Science Publishing Society.

The Prophets and the Problems of Life, by Sidney A. Weston. Pilgrim Press, 65 cents.

Young Fu of the Upper Yangtze, by Elizabeth Foreman Lewis. Winston, $2.50.

Mountain Born, by Emmett Gowen. Bobbs Merrill, $2.00.

Turkey Red, a Novel of the Frontier, by Frances Gilchrest Wood. Appleton, $2.00.

My Life in the Moslem East, by Emma Cochran Ponafidine. Bobbs-Merrill, $3.50.

Magnificat, by Rene Bazin. Macmillan, $2.00.

Nicodemus, a Book of Poems, by Edwin Arlington Robinson. Macmillan, $1.75.

Fired! by Karl A. Schenzinger. Century Co., $2.00.

Red Russia, by Theodor Seibert. Century Co., $3.00.

Ethics of the Rabbis, by Beryl D. Cohon. Chapple Pub. Co.

Socialist Planning and a Socialist Program, edited by Harry W. Laidler. Falcon Press, $2.00.

Philosophy of Light, by Floyd Irving Lorbeer. Wetzel Pub. Co., $2.50.

God in the Shadows, by Hugh Redwood. Revell, $1.00.

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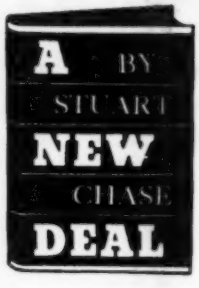

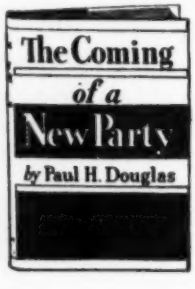

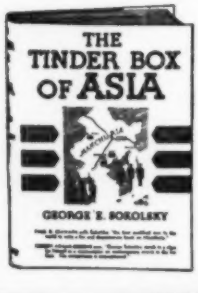

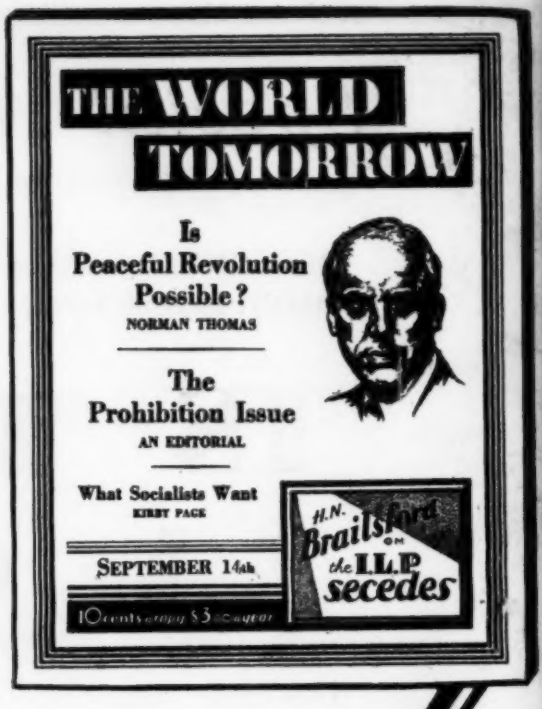

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